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A

GRAMMAR

OF THE

IBERNO-CELTIC,

OR

IRISH LANGUAGE.

BY

MAJOR CHARLES VALLANCEY,

AUTHOR of the ESSAY on the ANTIQUITY of the IRISH LANGUAGE.

Ὦ Σολον, Σολον, Ελληνες αἰει παιδες ἐστε, γερων δε Ἑλλην ουκ ἐστιν.—Νεοι ἐστε τας ψυχας παντες. ουδεμιαν γαρ ἐν αὐταις ἐχετε, δι' ἀρχαιαν ακοην παλαιαν δοξαν, οὐδε μαθημα χρονω πολιον ουδεν.

Apud Platonem in Timeo.

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to Mr. W. Shannon from his
humble servant
The Author

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S^r. *Lucius O'Brien* Bar^t.

TO

SIR LUCIUS O'BRIEN, BART.

PRESIDENT

OF THE

SOCIETY OF ANTIQUARIES IN IRELAND.

SIR,

THE repeated indignities of late years caſt on the hiſtory and antiquities of this once famed and learned iſland, by many writers of Great Britain, have involuntarily drawn forth the following work.

DEDICATION.

The puerile excuſe heretofore offered by the invidious critics, of the want of means to learn the language of the country, whoſe hiſtory they preſumed to cenſure, muſt from henceforth be rejected; and notwithſtanding my own opinion of the general utility of this work to the claſſic ſcholar, and particularly to the hiſtorian and antiquary of every European nation, I am ſtill convinced I ought to apologize to you, for deſiring you to patronize ſo indifferent a performance.

An Iriſhman would glory in an opportunity of writing a Dedication to an O'BRIEN, as the name would have offered him ample field to expatiate on the noble exploits recorded of your anceſtors: but you are too wiſe to think that a man derives merit from the deeds of others, or to receive pleaſure from this kind of reflected panegyrick. You, Sir, are convinced, that your own actions muſt form the index, which will point to your degree of merit in the preſent and future ages in the annals of your country.

The heroic actions of your illuſtrious anceſtors, ſwell the pages of the Iriſh annals: Monarchs renowned for liberality and piety, as for their courage. Fatal to the Daniſh yoke was the day on which the great ‡ Brien Boromh and his

‡ Brien Boromh ruled 56 years; he fought 49 ſucceſsful battles againſt the Danes, and others who adhered to them: he reformed the common-wealth, regulated the church, reſtored learning, and promoted the Chriſtian religion. All the ſpoils he obtained from the Danes, he beſtowed on thoſe who had ſuffered by the Danes. He reſtored lands and territories to the ancient proprietors and lawful heirs: not reſerving to himſelf or relations one foot of land belonging to others. He conferred great privileges and immunities on the nobles; he reſtored to each biſhop his own dioceſe, to each prieſt his church, throughout all Ireland. He founded, built, and endowed many churches, ſchools, and colleges, and with royal munificence, care and ſolicitude, gave a new beginning to the deſtroyed univerſities. He built at his own proper coſt the cathedral of Killaloe, the church of Inis-Cealtrach, and the ſteeple of Tuaimgreine. He fortified Caſhel, the reſidence of the Munſter kings, re-edified 13 royal houſes and palaces in Munſter, and ordained governors in all the cantreds and cities in Ireland. He was 8 years king of Munſter, 36 years king of Leath-Mogha, and 12 years monarch of Ireland, and was 88 years of age when killed in his own tent after the battle of Clontarf, near Dublin, on

his ſon, fell on the plains of Clontarf, whoſe deaths by the hands of thoſe treacherous barbarians, Bruadar and Carolus Cnutus, the former a Daniſh captain, the latter the king of Denmark's ſon, left an indelible picture of thoſe uncivilized pirates, whoſe expulſion from this country in conſequence of that battle, opened the door by which the Engliſh entered.

I am, Sir,

Your obedient humble ſervant,

C. VALLANCEY, Sec. Soc. Antiq.

22d of April, 1034, by a Daniſh captain, who flew him with a pole-ax, at the inſtant the Dane had ſurrendered himſelf priſoner. His eldeſt ſon Morogh was alſo murdered by Carolus Cnutus, the Daniſh prince, who after the battle, ſeeing Morogh paſſing over the ſlain, among whom he lay, called out for aſſiſtance, and when the generous youth reached forth his hand to help him, the Dane gave a ſudden ſpring, and graſping Morogh with one hand, plunged a dagger into his body with the other. *Mac Liag's Life of this King, MS.*

Do ċum ḋaoine foġlomṫa na hEIREANN.

Ata beaṙla ōṙda na cṙiċiṙe aṙ aillṙe, no failliġe, ṙe ḋá ċeud bliaġṅa, 7 ṙ diobail ṙomóṙ don ṫeanṙtaiṙ 7 do ṙeanċaṙ, ṁ aṁain don Tiṙṙe go ṙūṅaḋaċ, aċt don ṙaṁ Coṙṙa go geanaṙalta, an ṁṁeiṙneaċ do cṅṙeaḋ ⁊ gaċ diṫċioll ḋa ṅdeaṙnaḋ do ċum na gaoiḋeilge ḋaṫnuaḋaḋ; do bṙiġ naċ bfṅl anoiṙ ⁊ bun aon beaṙla [aċt an Scoiṫ-beaṙla aṁain] ṙe ⁊ fēiḋiṙ bunaḋaṙ no caiṙmeiṙṫ, ıliomaḋ ḋfoclaiḃ aḋfaġail amaċ go ceaṙt 7 go fiṙinneaċ.

Do bṙeaṫnuiġeaḋ an gaoiḋeilg do beiṫ ḋócaṁlaċ ṙe na foġlaim, 7 ṙe na cuṙ acclóḋ, noċ do ċṅṙ neaṁfoṅ aṙ ḋaoine foġlamṫa liṫeaṙḋa claonaḋ ċum ṙṫṅḋeaṙ do ḋeanaṁ ṅṙṙe. ⁊ an aḋḃaṙ ṙin ataiḋ móṙán do ṙṫáṙṫaiḃ uġdġḋa ciaṅaoiṙḋa, 7 do ṙgṙiḃṅiḃ móṙluaiġ na cṙiċeṙi aḋlaiċṫe ṁuaiġneaṙ.

Ać do ċum an beaṙla oiṙḋeiṙc ḋiongṁala ṙo ḋaiṫbēoḋaḋ, 7 cṙuṫuġaḋ neiṁḋiulta go ṙaiḃ foġlṙṁ, ceiṙḋ, 7 ealaḋna ⁊ gnaṫuġaḋ ṙaṅ Tiṙṙe, aiṁṙiṙ ṁaḃaḋġ na Cṙioċa coṁfoġaiṙ aiṁbfioṙaċ, ıṙe ṙin an fáṫ foṙ ṫionṙgaiṅ aṫuġdġ an obaiṙṙe.

Ni ṙōileaṅ ṙe aġlacaḋ ⁊ fein go bfṅl a obaiṙ ıbfoġaṙ do beiṫ ıomlán, no fíṙ-fioṙaċ, aċt meaṙaṅ ṙe go bfṅl ni ṙa ṁó do ṁóḋ oṙḋṅġṫe Coiṁṙēiṙe na ṫeaṅgṫa gōiḋeilge aṅ, ıṁa ıṁōṅ leabaṙ oile ḋaṙ ṙgṙioḃaḋ, no ḋaṙ cṅṙeaḋ ıcclóḋ fóṙ.

Agus ṙe lēiṙṁeaṙ a beiṫ na ċoiṁṫiġeaċ, ata ḋoṫēaṙ aiġe, ṁa ata meaṙball na eaṙṙaiḋ iaṙ ṅdeanaṁ, go ccṅṙṫeaṙ ṫoṙṫ go ciṅṅ iaḋ, ṙeaċ a bṙeaṫnuġaḋ no aṙoṙċaineaḋ go ṙṅbliḋe muṙ ċoiṙ.

Maṙ ṙin glacaiḋ ċugaiḃ o ṫoil ṁaiṫ an beaġ ṫaḃaṙṫaṙ ṙo, ni naṙ ṁian leiṙ an uġdaṙ, aċt aṁain beagán eolṅṙ do ṫaḃaiṙṫ don ōṙ aiṁbfiṙ a ṙeiṁṫeaṅgṅḋ a maṫaiṙ, 7 do ḋṓṁiḃ foġlomṫa ṁbeaṙlaiḃ eile; go ṙoṅṙaḋaċ, ōṙ ealaḋna na hEIREANN do bṙoṙḋaḋ 7 do ġṙioṙaḋ, do cum a ıoṅṙaṁla eile ṙo do ḋeunaṁ, ṁ aṙ feaṙṙ 7 ṁ ṙa foiṙlionta.

Aṫcliaṫ mi ṁeoḋaiṅ eaṙṙaiġ, 1773. An tUġdaṙ.

Amongſt other *Errata* of leſs note, (unavoidable in the firſt attempt of a work of this kind) the Reader is deſired to correct the following.

Page 3. l. 1. for πη read τη. l. 10. for ΛΘινα r. ΛΘῆνα. P. 13. l. 25. for Ambroſuis, r. Ambroſius. P. 19. l. laſt, for *ageinn*, r. *agcinn*. P. 28. l. 10. for Eodha, r. Eadha. P. 37. l. 12. for unreaſonable, r. unſeaſonable. P. 39. l. 27. for *coimnlionga*, r. *coimhlionga*. P. 48. l. 27. for *ad'arnana*, r. *a d'earnana*. P. 49. l. 6. for Dat. *f'alid'*, r. Dat. *f'alaid'*. l. 11. for *mailaig'e*, r. *mailig'e*. P. 54. l. 19. for Dat. *dona*, r. Dat. *don*. P. 55. l. 17. for *c'ailin*, r. *cailine*. P. 61. l. 5. for *atu*, r. *ata*. l. 9 and 12. for *ſin*, r. *ſinn*. P. 63. l. 17. for *nd*, r. *na*. P. 70. l. 17. for *dfiacaih*, r. *dfiac'aib'*. P. 77. l. 10. 11. for *ab'art'a*, *lab'art'a*, r. *abart'a*, *labart'a*. P. 80. laſt line, for *geab'aid'ſion*, r. *geab'aidſion*. P. 82. in the imper mood, plur. for *t'eac't*, r. *teac't*. P. 93. l. 16. after the word Hebrew, add, except ſuch words as do terminate in *ig'im* in the preſent tenſe, and theſe make their futures end in *eoc'ad* or *oc'ad*. Note, Some verbs have two terminations in the preſent tenſe, viz. in *ig'm* and in *im*, as *ſgriob'aig'im*, or *ſgriob'aim*, I do write, and ſuch terminate their futures in *eoc'ad*, *oc'ad*, *fad*, or *ad*, except *innſig'im*, I tell, which makes *inneòſad* in the future, as at page 98. P. 112. l. 10. for *miam*, r. *mian*. P. 121. l. 8. for *ſeac'tmaine*, r. *ſeac'tm'aine*. P. 129. l. 12. C. 2. for *cáċ'* r. *cac*. P. 131. l. 32. C. 1. for *duilteòg*, r. *duilleòg*. P. 131. l. 5. C. 2. for *cleitoan*, r. *cleitean*. P. 132. l. 36. C. 1. for *liag'-aſſile*, r. *laog'-aſail*. P. 133. l. 11. C. 2. for *ganra*, r. *gè-fiad'ain*. P. 140. l. 13. C. 1. for *S'ean*, r. *Seàn*. P. 141. for *coig'ad'*, r. *coigead'*. P. 162. for ꝺlom, r. ꝺꝛom. P. 163. l. 17. for ꝓaġḃa, r. ꝑaġḃa. P. 164. l. 7. for aıꝺıꝺ, r. aıꝺıꝺe. l. 21. for ꝛlıġṫeaċ, r. ꝛlıġṫeaċ.

Directions to the Binder.

Place Plate 1. to face page 7. and plates 2, 3, 4, 5, 6, 7, 8, between pages 148 and 149.

PREFACE.

THE author of the following ſheets is an Engliſhman, who employed his leiſure hours in the ſtudy of the laws and manners of the ancients. The miſts ſpread over the dark regions of antiquity have not diſcouraged him; he ſought lights which learned lazineſs can never purchaſe; and found them in the laborious ſtudy of ancient languages.

Where the language of any ancient nation is attainable, a criterion is diſcovered for diſtinguiſhing accurately, the more remarkable features in the national character. Should the dialect be found deſtitute of the general rules of grammatical conſtruction, and concordance; barren of ſcientific terms; and grating in its cadence; we may without heſitation pronounce, that the ſpeakers were a rude and barbarous nation. The caſe will be altered much, where we find a language maſculine and nervous; harmonious in its articulation; copious in its phraſeology; and replete with thoſe abſtract and technical terms, which no civilized people can want. We not only grant that the ſpeakers were once a thinking and cultivated people; but we muſt confeſs that the language itſelf, is a ſpecies of hiſtorical inſcription, more ancient, and more authentic alſo, as far as it goes, than any precarious hearſays of old foreign writers, ſtrangers in general, to the natural, as well as civil hiſtory of the remote countries they deſcribe.

In this view of tracing the original and antiquities of antient nations, the author has been at the pains of making himſelf maſter, as far as his leiſure would permit, of the old language of Ireland, ſtill fortunately preſerved in ancient books, not in any jargon yet ſpoke by the unlettered vulgar; and he now offers the fruit of a part of his labours, in the following ſketch of an Iriſh

Grammar, that other curious enquirers may learn with leſs difficulty, what he has acquired with toil and labour, and he offers it in confidence, that ſome abler pen may complete a taſk, now cleared from the many diſadvantages it heretofore laboured under.

A foreigner is more capable of drawing up ſuch a ſketch than a native. We are told, the greateſt critic, and moſt able grammarian Great-Britain produced in the laſt age, when he came to apply his learning and criticiſm to an Engliſh author, was frequently at a loſs in matters of ordinary uſe, and common conſtruction in his own vernacular idiom.

The earneſt recommendations of many learned men, not only of Great-Britain and Ireland, but of many other ſtates of Europe, to reſtore the primitive Iberno-Celtic, or Iriſh language, which by being preſerved in all its purity in this ſequeſtered iſland, is the only key to the ancient hiſtory of thoſe great European nations, which like great rivers are never thoroughly known, unleſs you trace them to their ſprings, have produced this work ſooner than was intended.

The Iriſh language is free from the anamolies, ſterility, and heteroclite redundances, which mark the dialects of barbarous nations: it is rich and melodious; it is preciſe and copious, and affords thoſe elegant converſions which no other than a thinking and lettered people can uſe or require. "Eſt quidem Lingua Hibernica, et elegans cum primis et opulenta: ſed ad eam iſto modo excolendam, (ſicuti reliquas feré Europæ Linguas vernaculas intra hoc ſeculum excultas videmus) nondum extitit hactenùs, qui animum adjiceret: nullum ad huc habeamus hujus Linguæ Lexicon, ſive per ſe factum, ſive cum alia Lingua comparatum." *Epiſt. I. Uſſerii Armach. Archp.* 486.

In any other but the learned age we now live in, the Iberno-Celtic, or Iriſh language, although the living language of at leaſt one third of His Britiſh Majeſty's ſubjects, would have continued to be deſpiſed. Intereſt, that powerful incentive of the human mind, has induced Europeans to ſtudy the *Aſiatic* languages,

languages, and without that charm, the laborious works of the learned *Jones*, had been peruſed by the few only, who delight in antiquated languages.

The language we are now going to explain, had ſuch an affinity with the *Punic*, that it may be ſaid to have been in great degree the language of Hannibal, Hamilcar, and of Aſdrubal; it muſt conſequently be as acceptable to the claſſic ſcholar, as uſeful to the hiſtorian. It is the root from whence ſprung the *lingua priſca* of the Aborigines of Italy, from which the *Latin* of the 12 tables, and afterwards the *Roman* language, was in great meaſure derived; it was in its original ſimplicity, the univerſal language of all Europe.

The learned Mede, in his 49th diſcourſe, ſays, *Plautus* brings in a *Carthaginian* ſpeaking almoſt pure Hebrew; in this he is miſtaken, for the *Phœnician* was a corrupted dialect of the Hebrew, and the language of the *Pœni*, ſaith *Hierome*, is grown ſomewhat different from the *Phœnician* tongue, which words do manifeſtly imply it had been the ſame. In our eſſay on the antiquity of the Iriſh language, we have proved the *Punic* ſpeech in Plautus, to be *Pœno-Celtic*. The *Phœnicians*, ſays profeſſor Brerewood, in his eſſay on the Diverſity of Languages, were *Canaanites*, whoſe very name ſignifieth merchants, כנענים. Hibernicè *Ceannaid'e*, a merchant.

Many Celtic words are ſtill retained in the laws of the 12 tables, and of the Decemviri, not much mutilated by the collector Sextus Papirius, Jur. Conſ. Some of theſe have been ill explained by commentators both ancient and modern. The learned reader deſirous of collating theſe words with the Iberno-Celtic is referred to Dionyſius Halicarn. Edit. Sylburgii, where he will find a catalogue of the following words, extracted from theſe laws, viz.

Priſcan	Explained by	derived from the Iberno-Celtic.
ecfert	eſt efferendum	acbfeart, to carry.
endeacito	indicito	andac'ta, to proclaim, or decree.
encommitiato	ito in comitium	an coim'imt'i, to aſſemble.
ollus	not explained	oll, a corpſe, Cadaver.

From which laſt is the Iriſh compound *oll-draga*, a funeral fire: *drag*, Hibernice, fire, is the root of the Latin *rogus*, a funeral pile; which word has much perplexed the Roman etymologiſts, ſome deriving it from ῥωγη, *fiſſura*, quod e fiſſis lignis fieret ſtrues, and others from rogari, quia cadavere lignorum ſtrui, ut uratur, impoſito, dii manes ſoleant rogari: from *drag* is alſo derivcd *drago*, a dragon, and its fiery epithets.

If we were to judge of the Celtic language from its affinity with almoſt every language of the known world, we might conclude with *Boullet*, that it was the primæval language. There is not only a great affinity between the Iberno-Celtic and the Hebrew, Perſian, and other oriental dialects; but what is more remarkable, there is a ſurprizing affinity alſo, between the old Iberno-Celtic, or *bearla feni*, and the dialects ſpoken on the vaſt continent of North America.

Baron la Hontan in his voyage to North America, publiſhed in 1703, aſſures us that the *Algonkin* language is the maſter language of that country, and is underſtood by all the Indian nations, except two. The Algonkins ſay, they are the moſt ancient, and moſt noble tribe on that continent: their name in Iriſh indicates as much, cine algan, *cine algan*, or *algan cine*, i. e. the noble tribe: all gain cine, *all gain cine*, i. e. the moſt renowned nation, which is derived from three Phœnician words of the ſame ſignification, viz. גנס, גנד, אל, *al gand gins*. The Baron has favoured us with a ſmall vocabulary of this Algonkin language, from which we have extracted a few words for example.

Algonkin.		Iriſh.
bi laoua	it is charming	*bi luaig'* (*g* not pron.)
kak ina	every thing	*cac' eini*
kak eli	all	*cac' uile*
na biuſh malatat	it is not worth bartering	*na bi fiu ſe malarta*
ta koucim	come hither	*tar c'uigim*
me unia	aſſiſt me	*me uait'nig'e* (pro. *uani*)

Algonkin.		Iriſh.
oki ma	a powerful champion	*oig'-mac't*, or *oig'-mag'*
nip	murder	*níd*
gik	each	*gac'*
iſca	water	*uiſce* (pron. *iſke*)
inis	an iſland	*inis*
bogo	ſoft	*bog*
ga	a lie	*gai*
makaun	a bear	*mag'-g'am'uin* (pron. [*mag'awuin*)

The Algonkin *oki-ma*, a champion, may be analogous to the Iriſh *oig'-mac't*, or *oig'-mag'*, the former ſignifying a powerful champion, the latter a champion of the plains. *Mac't*, in the *Priſco Gallico*, ſignified *power*, (ſee Pontanus) in the modern Iriſh this word is uſed with a compound, as *co-mac't*, power. *Oig'-mag'*, pronounced *Oig'-mah*; from this termination is derived the old Latin *magus*, as Rothomagus, Noviomagus, from the Celtic *mag'*, and not from the Hebrew מגן *magun*, habitationem, as Pontanus conjectures: thus we have preſerved this termination in Ireland to this day, in the words Ardmag', Rat'mag', Drommag', &c. מג *mag'*vel *magh*, aplerique habetur proprium nomen, vel cognomen viri, quidam verò putant idem eſſe quod caſtrorum metatio. *Buxtorf.*—Thus in Jerem. xxxix. 3. And all the princes of the king of Babylon came in, even *Rab-mag'*, &c.

This great affinity between the Iberno-Celtic and the Algonkin language of North America, and between the Iberno-Celtic and the Punic, ſtrengthens the opinions of Hornius and Robertus Comtæus Normannus, of peopling North America by the Phœnicians. Americanos omnes a Phœnicibus, ſive Tyrii illi ſive Carthaginenſes, ortos, & unam hanc gentem vaſtum illum orbem, & habitaſſe & detexiſſe. *Robertus, C. N.*

In

In Septentrionalem Americam triplici via perventum a totidem populis. Ex occidente Phœnices; ex ſeptentrionibus Scythæ; ex oriente Sinenſes. *Hornius de orig. gent. Americ.*

Phœnices vetuſtiſſimi temporibus extra columnas Herculis navigantes ingentibus ventorum procellis ad longinquos Oceani tractus fuiſſe abreptos, ac multis diebus vi tempeſtatis jactatos, tandem ad ingentem inſulam in oceano Atlantico, complurium dierum navigatione a Lybia in occaſum remotam veniſſe. Cujus ſolum frugiferum; amnes navigabiles, ſumtuoſa ædificia fuerint. Inde Carthaginenſes & Tyrrhenos harum terrarum notitiam accepiſſe. Poſtea Carthaginenſes cum ſæpe a Tyriis & Mauritanis bello premerentur, Gadibus præternavigatis, & Atlantico provectos oceano tandem ad novas has regiones appuliſſe & coloniam duxiſſe; eamque rem diu tacitam ſervaſſe ut ſi rurſum ſedibus ejicerentur, haberent locum in quem ſe cum ſuis reciperent. —Repertam a Carthaginenſibus fortuito inſulam; & in eam injuſſu magiſtratus commigraſſe plurimos: quod disfluente paulatim populo cæperit poſtea capitale eſſe. *Diodorus.*

Phœnices in Americam ex Africa & Hiſpania non infrequenter navigarunt. Author Strabo eſt, eos Atlanticum mare ingreſſos extra Herculeum fretrum urbes condidiſſe.—Tradunt Appianus in Lybicis, Pauſanias in Atticis, & alii Carthaginenſes ſuis claſſibus omnia ſcrutatos. Et cum Lybiam circumnavigarunt, duce Hannone, quid obſtat quo minus in Americam quoque venerint? *Hornius.*

That North America was formerly inhabited by a nation more verſed in ſcience, and more civilized than the preſent, is certain from the late diſcoveries of Monſ. Verandrier and his companions, who travelled weſtward from *Montreal* in order to reach the *South Sea.* When they had traverſed many nations, of which no European had any knowledge before, they met with large tracts every where covered with furrows, which had formerly been ploughed;

ploughed; it is to be obſerved, that the people which now inhabit North America, never make uſe of horſes, oxen, or ploughs. In ſeveral places they met on the plains, and in the woods, great pillars of ſtone, which to all appearance had been erected by human hands; their deſcription of theſe ſtones perfectly anſwers to our *Clogh-oirs* at this day viſible all over Ireland. They found one in which was fixed a ſmaller ſtone, meaſuring 12 inches by 5, on which was an inſcription in unknown characters; this they brought to Canada, from whence it was ſent to France, to the Count of Maurepas, then ſecretary of ſtate. *Kalm's Travels.*—The authors of the Univerſal Hiſtory are of opinion, that ſome of the Americans were deſcended from the Phœnicians, and in confirmation of this, they obſerve, that in America there are found proper names, as well as civil and religious inſtitutions, cuſtoms, &c. which ſeem to be of *Punic* or *Phœnician* original. Hornius has been very prolix on this head. Father *Lafitau* has endeavoured to ſhew, from an affinity, or rather an agreement of cuſtoms, that ſome of the Americans are deſcended from the *Pelaſgi*, which is ſtill coming to the ſame point, for the Pelaſgi were of Phœnician extract.

The Latin language proceeded from the *Umbri*, and the Greek from the *Pelaſgi*, and both theſe were derived from the ſame *Aſiatic* origin as the Celtic. Umbrorum gens antiquiſſima Italiæ exiſtimatur. (*Plin. & Flor.*)——— Πολλὰ δὲ καὶ ἄλλα τῆς Ἰταλίας χωρία ὤκουν οἱ Ὀμβρικοὶ, καὶ ἦν τοῦτο τὸ ἔθνος ἐν τοῖς πολύν μέγα τὲ καὶ ἀρχαῖον· τὸ μὲν οὖν καθ' ἁρκὰς ἐκράτυν οἱ Πελασγοὶ τῶν χωρίων, ἔνθα τὸ πρῶτον ἱδρύσανλο, καὶ πολισμάτια τῶν Ὀμβρικῶν καλελάβοντό τινα. (*Dion. Halicarn. Ed. Francf. p.* 15.)—But theſe Umbri were deſcended from the Gauls. Bocchus (Carthaginienſis) abſolvit Gallorum veterum propaginem Umbros eſſe. (*Solinus*).—*Cato*, *Ammianus & Auguſtus* in Sempron. all ſay the ſame. Græci primi in *Aſia* habitarunt, inde Jones, vel ut *Æſchylus* vocat Hebraicè, Javones in Europam trajecerunt (Cauſabon. de 4. ling. p. 14.) and adds this learned author,

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eſt enim veriſſimum, linguas cæteras in manifeſtiora, & magis expreſſa *Hebraicæ* veſtigia, & nunc ſervare, quò proprius ab antiqua & prima hominum ſede abfuèrint. Propinquitatem hanc duplicem facimus, & ſitus & temporum ratione, proxime ad illius linguam acceſſit. Longinquitas verò, & locorum & temporum, alienationem ſubinde majorum intulit. Clarum hoc ex comparatione linguarum Syriacæ, Chaldaicæ, Arabicæ, Punicæ, &c. cum Hebraica; clariſſimum item, ſi Græcam linguam diligenter ſpectes (ibid. p. 19.) On this ground *Cumberland* and *Squire* have each ſtood in their proofs of the origin of the Grecians. Certum eſt primos Græciæ colonos ex *Aſia* veniſſe. (*Cumb. de orig. Gent.* p. 379.) The *Greeks* deſcended from the *Pelaſgi*, and that theſe were originally *Aſiatics*, and deſcended from one of the ſons of Noah, is an opinion agreeable to all remains of ancient hiſtory, nor indeed can it poſſibly be doubted by any one who pays the leaſt deference and regard to the Moſaic account of the world, (*Squire's Enq. Gr. Lang.* p. 144.)

The moſt antient language of Latium (ſays this laſt mentioned author) was derived from the *Pelaſgi*, who came from *Aſia*, and here I might quote the teſtimonies of ſome of the moſt learned amongſt the moderns, of *Voſſius*, *Scaliger*, *Kircher*, *Thomaſſinus*, and ſix hundred others, who from the moſt indiſputable topics, have proved the ſtricteſt affinity between the old Latin and oriental languages. The name of the primitive inhabitants of Latium, viz. *Sabines*, *Etrurians*, and *Oſcans*, in a word, almoſt all the fragments of the *Oſcan*, or old Latin tongue, naturally fall under, or are all reducible to ſimilar roots in the Hebrew.

The learned *Ryckius*, 'tis true, ventures to aſſert the direct contrary of this: nor does he ſcruple to affirm that the *Oſcan* language was totally different both from the Greek and Hebrew. Though at the ſame time, the only proof that he pretends to offer his reader in ſupport of this opinion, is a catalogue of *Oſcan* words, collected chiefly from *Feſtus*, which ſays he, cannot poſſibly be deduced from either of them.

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We will here examine, as briefly as may be, moſt of the words mentioned by *Ryckius*, for there are not many of them, to which we will add the Hebrew and Iberno-Celtic roots; the firſt our author has over-looked, the latter he could have no knowledge of.

Oſce.

Caſcus, *Caſnar*, *Caſus*, Vetus. Thomaſſin derives all theſe from the Hebrew שש, or from ישן, decrepitus. Hence the Chaldaic קשש (*caſis*) ſenex, and the Arabic קמים *(caſis)* idem. Iriſh, *cas*, decrepitus. *Eaſcon*, Senex.

Oſce.

Dalivus, inſanus, vel ſtultus. Gr. Δαλίς. Hebr. דלל *(dall)* attenuatus, exhauſtus. Iriſh, *dall*, inſanus, confuſus.

Oſce.

Famel, Servus. Heb. עמל *(gnamaol)* laborare. Iriſh, *maol*, ſervus, *tot'-maol* ſerva: *fear-maol*, ſervus: *fo-maol*, ſervus regis; *gna-maol*, modus ſervitutis.

Oſce.

Medix, Magiſtratus. Gr. ΜΕΔΩΝ, Index. Heb. דין *(dún)* jus dicere, from whence the participle מדין *(madun)*. Iriſh, *mead'ad'aim*, judicare.

Oſce.

Medix Tacitus. Summus Magiſtratus. *Medix*, as above. *Tacitus*, from the Heb. תאה *(tah)* diſponere. Iriſh, *tat'ad'*, diſponere.

Oſce.

Multa. Pæna, in genere inquit Feſtus, vel ut Varo, Pænia pecuniaria. Heb. מלט *(malat)* liberavit ſe. Iriſh, *mal*, tributum; *maloid*, flagellum, &c.

Dionyſius Halicarnaſſus, who well underſtood the genius and nature of the Roman language, ſays it was neither barbarous. or entirely Greek, but mixed with both. This author from Zenodotus Trezenus declares that the *Umbrians*,

brians, who deſcended from the *Gauls*, ſettled near the Tyber, and took the name of *Sabines:* that the Lacedæmonians ſent a colony into the Sabines' country at the time Lycurgus governed the kingdom of Sparta for his nephew, i. e. above one hundred years before the foundation of Rome.

Peloutier aſſerts, and labours to prove, that all the European nations were originally of the *Celtic* extract, more particularly the *Spaniards*, *Portugueze*, *Gauls*, *Germans*, *Scandinavians*, *Britains*, *Picts*, *Scots*, or *Iriſh*, *Alpenines*, *Lygurii*, *Umbrians*, and ſeveral others of Italy, as well as ſundry others ſeated in *Ruſſia*, *Salmatia*, *Hungary*, *Poland*, &c. His aſſertions are too many and too copious to find a place in this preface, the reader is referred to the author. *Hiſt. des Celtes, l. 1. c. 3.*

La langue *Celtique* etant de la plus haute antiquitè (ſays Boullet) n' étant meme, ainſi qu'on l'a prouvè, qu'un dialecte de la primitive, elle a dû être la mere de celles qui ſe ſont formées par la ſucceſſion des temps dans les Pays qu'ont occupè les Celtes, ou Celto-Scythes. Le *Latin*, le *Gothique*, l'*Anglo-Saxon*, le *Theuton*, l' *Iſlandois*, le *Runique*, le *Suedois*, le *Danois*, l' *Allemand*, l' *Anglois*, l' *Italien*, l' *Eſpagnol*, le *Francois*, ayant ètè formès immèdiatement, ou mèdiatement, en tout ou en partie du Celtique, on doit regarder cet ouvrage comme un dictionnaire etymologique de ces langues, dans lequel on trouvera l'origine des termes qui les compoſent. *Mem. ſur la langue Celtique par M. Boullet.*

It is not ſurprizing then, that we find ſuch an affinity between the Iriſh, and all the European languages, particularly the old Greek and Latin. Some men who have only taken a ſuperficial view of the Iriſh language have aſſerted, it was founded on the Latin, by the ſimilarity of many words in both languages. Thoſe who think that the language introduced by the *Mileſians* into this country, was a mixture of *Iberian-Celtique* and *Latin*, ſeem to have founded their opinion on this paſſage of Strabo, in his third book, τελέως εἰς τὸν Ρωμαίων μεθεβέβλητο τρόπον, οὐδε ται διαλέκτῳ της πφετερας ἔτι μεμνημένοι. *Adeo in Romanum immutatum morem, ut ne ſui quidem*

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dem ſermonis meminerint. But Strabo is here ſpeaking of the Turdetani of *Bætica* in Hiſpania ulterior, and not of the Turdetani in *Celtiberia*, and both theſe nations were far diſtant from the *Hirmonii* of Brigantia from whence came our Mileſian colonies; *Du Cange* makes the ſame obſervation in his preface, p. 12.

The following pages will demonſtrate, that the Iriſh did not borrow from the Latins any words, except ſuch as are ſignificative of the rites of the Chriſtian religion, and that there is a great correſpondence of ſyntax, idiom, and ſtructure, between the Iberno-Celtic, or Iriſh, and the Hebrew, Chaldaic, and Phœnician languages.

Many learned men have obſerved that the modern Spaniſh retains a great number of words, names, and idioms, of Hebrew extract, but have been at a loſs how to account for it. Had *Aldrete* known any thing of the affinity there is between the Hebrew and the Celtic, he would eaſily have concluded that all theſe words and idioms in the modern Spaniſh, muſt have come from the latter, and not from the former; which would have removed all the difficulty, without having recourſe to the Arabic. He was led into this notion by the great conformity between this laſt language and the Celtic. Hence that ſurpriſing number of words and idioms, common to the *High Dutch* and *Arabic*, which has puzzled ſo many critics, and cannot be otherwiſe accounted for, than by ſuppoſing them to be of old *Celtic* original, which like the old *Arabic* was a dialect, or as ſome chooſe rather to ſuppoſe it, both the Hebrew and they were dialects of the *original tongue*.

The famous and learned nations of France, Italy and Spain, ſays Lhwyd, cannot give a ſatisfactory account of thoſe languages which *Menage*, *Aldrete*, and many other learned perſons endeavoured to do, and indeed made laudable eſſays that way, if they do not arrive to ſome perfection in the knowledge of the *Iriſh* language, for the radices of their own languages are not to be found, but in the *Iberno-Celtic*, or *Iriſh* language, and (adds our learned author) a gram-

mar ſhewing at large every variation of the verbs, nouns, and rules of the Iriſh ſyntax would be eagerly ſought for by the literati.

Le langage des Ecoſſois Montagnards, celui des *Irlandois*, qui ſont originairement des dialectes de la langue des Bretons, ſeront très utiles pour dècouvrir des termes Gaulois (ſays Boullet) I'ai puiſè dans les ſources que je viens d'indiquer tous les termes du dictionnaire que je donne; ainſi on ne pourra douter qu'ils ne ſoient *Celtiques*. On ſera entièrement confirmè dans ce ſentiment, lorſqu'avec ſon ſecours on donnera la raiſon des noms des habitations, des fleuves, des montagnes des Gaules; noms qui ſe ſont conſervès dans tous les temps, & qui ſont ſûrement *Celtique*. (Boul Mem. ſur la langue Celtique p. 27.)

Poſtremo, ad perficiendam, vel certè valdè promovendam literaturam *Celticam*, diligentius linguæ *Hibernicæ* ſtudium adjungendum cenſeo, ut Lhwydius egregiè facere cœpit. Nam uti alibi jam admonui, quemadmodum Angli fuere colonia Saxonum, & Britanni emiſſio veterum Celtarum, Gallorum, Cimbrorum; ita *Hiberni* ſunt propago antiquiorum Britanniæ habitatorum, colonis Celticis, Cimbriciſque nonullis, et ut ſic dicam, mediis anteriorum. Itaque ut ex Anglicis linguæ veterum Saxonum, & ex Cambricis veterum Gallorum; ita ex *Hibernicis* vetuſtiorum adhuc Celtarum, Germanorumque, et ut generaliter dicam, accolarum Oceani Britannici Ciſmarinorum antiquitates illuſtrantur. Et ſi ultra Hiberniam eſſet aliqua inſula Celtici Sermonis, ejus filo in multò adhuc antiquiora duceremur. (*Leibnitz Coll. Etymol. vol.* 1. *p.* 153.

To this opinion we will ſubjoin that of *Wolfgangus Lazius*, Germanos nos atque Hebræos eandem originem a *Noæ* poſteritate ac ſobole trahere, candidus lector intelligat. Atque ut ſinamus quòd appellationes populorum antiquiorum in Hebraica lingua extent, Aribica, Syriacaque pronunciatione, & Teutonica poſtremò, corruptæ parum, ut videlicet, עמבאר *Umber*, *Gamber*, & *Kymber*, tanquam populi diluvio ſuperſtites, fontem enim ipſi aquarum באר dicunt, et a גלים hoc eſt Gualli *Galli*, Gueltæ *Keltæ*, Guelgæ & lapſu temporum *Belgæ*,

gæ, ab undis & fluctibus nominati illis. (Lazius de gentium migrationibus, p. 18.)

The learned Mede confirms this opinion of Lazius. Diſcourſe 50, he ſays, Of the offspring of *Gomer*, who were of him called *Cimmerii*, and had a city in their lot called *Cimmeris*, of theſe Cimmerians, or Gomerians, *Thogarmah* lies only open by the Ægean Sea to the Mediterranean, and therefore ſent his ancient colonies that way, and gave original to the old *Gauls*, whom the Grecians called Γαλάται, and contractly Κελται, for Καλαται Cimbri: and of theſe Gauls proves Cambden came our antient Britains, who yet retain the name of their grandſire *Gomer*, and call themſelves *Cumrah*.

Aſkenaz, another family of theſe Cimmerians, lies open to the North Weſt, and therefore ſent his colonies that way, and gave name to *Cimmerius Boſphorus*; and going along by *Danubius*, gave beginning to the *Germans*, whom Diodorus Siculus affirms to have their original from the Cimmerians; and the Jews to this day call them *Aſkenazim* of Aſkenaz; and themſelves retain the name of their grandſire *Gomer* both in *Cimbri*, and calling themſelves *German*, that is, *Gomeræans*; as the Syrians call the Aramæans, Armin; of which the Greeks form their Armenia: ſo of *Germen*, or *Gemren*, the Latins formed *Germania*; for *en* is a German plural, and it is no harder thing to form of Gomer, *Gemren*, than of Brother, *Brethren*: for we Engliſh are the Germans' *brethren*, and therefore alſo the ſons of *Aſkenaz*.

As for the language of the Iriſh, ſays Sir William Temple, it muſt be confeſſed, there is not left the leaſt trace by which we may ſeek out the original of this nation; for it is neither known, nor recorded to have been uſed *any where elſe* in the world beſides Ireland, the Highlands of Scotland, and the Iſle of Man, and muſt be allowed to be an *original* language, without any affinity to the old Britiſh, or any other upon the continent; and perhaps with *leſs mixture* than any other of thoſe original languages yet remaining in any part of Europe. (Introd. to Hiſt. of Eng. vol. II. p. 534.)

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This ſtrange ſentiment of Sir William, proves he was not ſkilled in antiquated languages, yet he has here laid a fair foundation, for an antient hiſtory of Ireland to be built on; for a nation and a language are both of an age; and if the language be antient, the people muſt be as old. In a former work we have proved this language to be as nearly allied to the *Punic*, as it is poſſible for any two dialects to be, proceeding from the ſame mother tongue; in a future work we propoſe to go further, to ſhew the Hebrew root from whence ſprung each Iberno-Celtic word.

We have now ſeen every nation in Europe looking up to the *Celtic* as their mother tongue. It remains to account for that ſimilarity of manners and cuſtoms, as well as affinity of language, which ſubſiſted between the moſt northern Celts and the eaſtern nations. This has been conciſely and learnedly handled by that ingenious antiquary Doctor Borlace, whoſe words we ſhall quote, from his hiſtorical and monumental antiquities of the county of Cornwall.

If it does ſufficiently appear, that the reſemblance betwixt the Celts, and eaſtern nations, in language, manners, monuments and opinions, is no forced, diſtant, and imaginary, but ſuch a real and cloſe reſemblance as uſually proceeds either from deſcent, or intimacy and converſe, then, it will be manifeſtly within the rules of reaſon to conclude, either that both theſe people had been, in former ages, parts of one community; or all along maintained ſuch an open commerce with each other as is neceſſary to produce a ſtrict uniformity in thoſe general national points. But, as no ſuch open commerce appears to have been between the Celts and the eaſtern countries, notorious enough to influence ſuch multitudes of people to a reſemblance of language, manners, monuments and opinions, that reſemblance cannot be accounted for, but by concluding them to have been once, one and the ſame people; and when this people ſeperated into many nations, and became diſperſed into many countries, each portion carried that religion, thoſe cuſtoms, opinions and lan-

guage

guage with them, which they had, when, being united in a much larger maſs, they dwelt in one country.

As the ſettlement of this point will be of no little conſequence, let us firſt take a ſhort view of mankind united in one common ſociety, and then conſider, what general reſemblances they are likely to have retained, after their diſunion, and ſeparation from each other.

Mankind continued together for ſome centuries after the deluge, and compoſed only one nation, ſeated in that country which was watered by the rivers Euphrates and Tigris, ſometimes called in general Syria, but more particularly diſtinguiſhed by the ſeveral names of Armenia, Aſſyria, and Chaldæa. Being the children of one family (of Noah and his ſons) notwithſtanding the early difference which appeared betwixt Cham, and his two brothers, their language was the ſame; and doubtleſs their religion, their cuſtoms and manners could not be very different, as long as they continued together; and together they continued, till vainly preſuming to build a city and a tower, whoſe top was to reach up even to heaven, and defeat the decrees of the Almighty, God thought proper to confound all ſuch airy ſchemes, and by miraculouſly introducing different languages, or at leaſt different dialects of the former univerſal language, made it neceſſary for thoſe who ſpoke one and the ſame tongue, to conſort together, and ſeperate from thoſe, the ſpeech of whom they could no longer underſtand. Thus was mankind reduced to a neceſſity of forming as many different parties, or little nations, as they found languages among them; and being united thereby, as by ſo many links or chains, found themſelves under an equal neceſſity of moving off into different countries, to prevent confuſion, enmity and bloodſhed.

Although at the diſperſion, their language was altered ſo as that one party or family could not underſtand the ſpeech of any other, yet it was by no means neceſſary, to produce the effect deſigned, that all the different manners of ſpeaking ſhould be radically new, and in their grounds eſſentially different from that ſacred language which mankind firſt received from God himſelf, and

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in which they converſed ſo often with the Deity. Some learned men have thought they were entirely all new languages, which at the diſperſion were impoſed, and the old one deſtroyed; but on the other hand, many have with great juſtice obſerved, that the Hebrew language, was the mother of all languages; and thoſe who contend for the Syriac, ſeem to contend againſt reaſon, the Syriac, Armenian, and Arabic tongues appearing to be but ſo many different dialects of the Hebrew; and it is evident by the many Hebrew roots, which ſhew themſelves in the northern languages, as well as thoſe of the eaſt, that however our languages may be innovated, mixed and altered, yet they have the Hebrew language at the bottom, as the general ground work of all.

At the diſperſion of Babel, mankind was ſplit into many diſtinct nations, by the different languages impoſed, but it cannot be ſuppoſed that every thing elſe became different in the ſame ſudden miraculous manner; ſo thorough a change would have multiplied the miracle without reaſon; and indeed there are no grounds from ſacred writ to ſuppoſe it; therefore as to their cuſtoms, the eſſentials of their religion, and their manners, mankind continued the ſame as before the confuſion of tongues; and whenever they were diſperſed, there they cauſed, and for a long time retained, the manners and cuſtoms which were common to them all, when they made but one name in the plains of Shinar.

If we meet therefore, with many cuſtoms, religious, military, and civil, generally practiſed by the inhabitants of Syria and the eaſtern world, and equally followed by the weſtern inhabitants of Gaul, Germany, Spain, Britain and Ireland; if we find monuments of the ſame kind in Africa and Sweden, or ſtill more diſtant regions, we are not to be ſurprized; but to conſider, that mankind travelled from Babel equally inſtructed in all the notions and cuſtoms common to them there, and that it is no wonder if ſome of the deepeſt rooted principles, and the moſt prevailing cuſtoms reached even as far as mankind extended themſelves; that is, to the utmoſt extremities of the earth.

Hence

Hence theſe obſervations may be drawn,

1. That in proportion to the ſtrength of this reſemblance, and the clearneſs of thoſe evidences, mankind may be ſuppoſed to have arrived ſooner or later, to their preſent ſettlements.

2. That thoſe monuments are moſt ancient, which bear the greateſt reſemblance to the monuments of the Eaſt, as being neareſt a-kin to that ſimplicity, with which monuments were erected in the firſt ages of mankind, as authentic hiſtory, and the remains themſelves of ſuch monuments do teſtify.

3. That mankind, having been once united, and living together as one ſociety, their cuſtoms, manners, laws, language, and religion the ſame, it may not be an improper manner of explaining monuments and antiquities in the Weſt, by having recourſe to the ſacred, and other hiſtories of the Eaſtern nations; where if we find the figure, materials, ſituation or dimenſion of monuments, very much of the ſame kind with thoſe which it is our intention to explain, we need not doubt but they proceeded from one deſign, and that they are, though in the moſt diſtant countries, the remains of one and the ſame cuſtom, anciently common to mankind in their more united ſtate.

4. That the reſemblance which the ancient Cimbrians, Celts, and Gauls, preſerved to the eaſtern nations, is very evident, as well from the Celtic language, being ſo much indebted to the Hebrew, as from what we are elſewhere aſſured by the curious. Cimmeris & Phrygibus unam eandemque fuiſſe linguam (ſays Lazius, whom we have already quoted on this ſubject) which ſameneſs of language, in people divided by ſo many different nations and countries from each other, could proceed from no cauſe ſo obvious and probable, as that they had been once united.

The innumerable oriental-like monuments, with which every diſtrict of Ireland abounds, would ſwell a volume: theſe have hitherto eſcaped the notice of the curious, except the Phœnician monument at New Grange near

Drogheda, the deſcription of which has been lately publiſhed in an ingenious and learned eſſay, by Governor Pownall.

The mythology of the ancient Iriſh, was, in the days of St. Patrick, conformable to that of the ancient Phœnicians; they worſhipped only the Sun, Moon, Stars, and Wind, acknowledging one ſupreme Being over all, and the appellations of the deities were truly Phœnician. Their language was the pure Celtic, the moſt ancient of all, the Hebrew excepted; for the improvements this language received from the Phœnician or Punic, took nothing from its ſimplicity; on the contrary, it rather reſtored its primitive purity: and to ſuffer ſuch a language to decline and periſh, would be as great an inconvenience to the ſociety of knowledge and literature, as the loſs of the old Italian and Spaniſh is now found to be. Future ages will have reaſon to be aſtoniſhed at the ſupine inattention in this point, of the two laſt centuries, wherein ſo much learning has in other reſpects flouriſhed.

The tenets of the Celtic religion are not yet fully known, ſo that we are at a loſs how to account for their effects, which ſtill ſubſiſt in all parts of Europe. The knowledge of the Iriſh language will ſerve us as a clue to guide us through that intricate, but curious labyrinth of antiquity, a reſearch in which the learned are particularly intereſted, as it opens the moſt extenſive field for the diſplay of genius and erudition. By examining into the foundation of the cuſtoms which ſo long prevailed in Europe, we ſhall be led to a more diſtinct idea of the religion of our anceſtors, and conſequently of their policy and manners, than by all the pictures given us by the beſt hiſtorians, who often miſtake what they would explain, and explain what they do not underſtand.

The Iriſh language has been cenſured by ſome critics for admitting a multitude of ſuperficial and dead conſonants, particularly the letter *d*, or *d'*. We will ſhew that the ſame redundancy exiſted in the Latin, as another proof of its being derived from the Celtic: *neve in publicod neve in privatod neve in extrad urbem de Senatus ſententiad*, &c. (Fabretti. Inſcrip. Antiq. p. 427.) *Sei*

vir

vir aut molier alter alterei nontiom miſeit, devortium eſtod: molier res ſouas ſibei habetod,, vir molieri claues adimitod exicitoque. (Laws of the Decemviri.) So alſo we find in the old Latin an adventitious *n*, as in the antient MS. copies of Virgil. *Formonſum Paſtor Corydon*, &c. &c.

Dr. Hutchinſon, late biſhop of Down and Connor, in his defence of the ancient hiſtorians (p. 43.) acknowledges his ignorance of the Iriſh language; yet he has taken upon him to cenſure it for the number of dead conſonants with which it abounds, but withal is rightly of opinion, this indicates the antiquity of the language. The biſhop's ill-timed and erroneous criticiſm, tho' proceeding from the falſe information and ignorance of another perſon, (as he aſſerts) muſt not paſs unnoticed in a work of this kind. The compound word *laethe-amhail*, i. e. daily, (ſays he) is pronounced *lahal*, ſo that there are here ſeven letters out of twelve, quieſcent. This is not true; for the word is pronounced *lahawil*, and there is not one conſonant entirely quieſcent, for the *t*, with an hiatus, is pronounced *h*, and the *m*, with an hiatus, as *u* or rather as *w*, according to the rules of grammar.

Mr. James Mac Pherſon, in his Poem of Temora, p. 184. has given us a few lines of the original in *Erſe*; the words he tells us are *not after the Iriſh manner, briſtled over with unnecẽſſary quieſcent conſonants, ſo diſagreeable to the eye, and which rather embarraſs than aſſiſt the reader.* It is difficult to underſtand Mr. Mac Pherſon's meaning in this paſſage, unleſs he intends it as an apology for the omiſſion of ſome radical Celtic conſonants, which have ever been a ſtumbling block to the modern Scots; however, in contradiction to this flouriſh, Mr. Mac Pherſon has introduced no leſs than twenty aſpirated conſonants with the hiatus *h* annexed to them, in the firſt twelve lines he has favoured us with of the original poem. The reader will judge whether choille, *Erſe*, or c'oille, *Iriſh*, hairis, *Er.* or t'airis, *Ir.* illuir-huil, *Er.* or f'iolar-s'uil, *Ir.* do moſt embarras the reader of the Celtic language, and to all others, it is of no conſequence how theſe words are written. The corruption of the Celtic in this example of the *Erſe* is worthy of notice, and in my opinion is a ſtrong

evidence of the novelty of this poem, or if it be ancient, it is a proof of the unlettered ignorance of the ancient Gaolic Scots. In line 4, *illuir-huil*, i. e. *eagle-eyed*, ſhould have been written f'iolar-s'uil, or in the *Erſe* manner, *fhiolar-ſhhuil: fiolar*, an eagle, is derived from פלח to cleave, to cut to pieces, and אור the air, i. e. the ravager of the air; hence the Iriſh, *faoloc'*, an eagle, a falcon; and *fiallac'*, a ravager, a champion; and from the latter part of this compound is derived the Welch and Corniſh *Er*, and the Gaulic *Eryres* all ſignifying an eagle; and hence the old Engliſh, an *aire* of hawks, &c. The word has been corrupted to *iolar*, both in the Erſe and Iriſh, but never was written *illuir*, and Mr. Mac Pherſon is referred to the *Erſe* tranſlation of the Pſalms in metre, began by the Seanad of Airgyle, in 1659, and publiſhed at Glaſgow in 1765; in Pſalm ciii. v. 5. he will find this line *mar iolar luath-nan ſpeur*, which corrects the fault in the 4th line of the poem of Temora, *air illuir-huil Greina na ſpeur*; again, Pſ. xi. 4. *is leir d'a ſhuilibh*, &c. If we were to criticiſe on every corrupt word in the twelve lines before us, it would require many pages; we ſhall therefore defer that, until we are favoured with a ſight of the original. It appears very extraordinary that the great and learned *Oſſian* ſhould have been ignorant of the radical conſtruction of his mother tongue in the ſecond century, and that it ſhould be recovered by the Seanad of Argyle in the 17th century; probably the *Erſe* owes this refinement to the *Iberno-Celtic*, we know no other way to account for it. It was the misfortune of North-Britain, ſays Dr. *John Mac Pherſon* (in the preface to his critical diſſertations, p. 6.) to have been almoſt totally deſtitute of letters, at a time when monkiſh learning, and thoſe religious virtues which aroſe from aſcetic auſterities, greatly flouriſhed in Ireland and England. This was the caſe in the ſeventh and eighth centuries. Again, p. 10. We have reaſon to believe, from the unfavourable climate, and ſterile nature of the ſoil, in that part of Scotland which lies to the weſt of Drum-Albin, that the anceſtors of the Scots lived long in a very uncultivated ſtate; as deſtitute of great national events, as of letters to tranſmit them to poſterity. And p. 12. It does not appear that letters were any part of the booty which they (the Scots) carried

home

home with them from the deſerted Roman province. The Seminary of monks eſtabliſhed by Columba, an *Iriſhman*, in the iſland of Iona, in the 6th age, ſeem to have been the only perſons, within the territories of the Scots, that could record events.

The Iberno-Celtic has been locked up from the learned through want of a grammar. Father O'Molloy publiſhed his Grammatica Latino-Hibernica in 12mo. at Rome in 1677, which contains little more than the Proſody. Mac Curtin printed his elements of the Iriſh language in 12mo. at Louvain in 1728, a work much more defective than the former. There are many grammars in manuſcript by various authors, equally deficient. All have neglected the auxiliary and irregular verbs, all the moderns, Molloy excepted, have warped the regulars into inflexions, (in imitation of the modern tongues) which do not exiſt in the language, and in the pronouns, all have been ignorant, or ſhamefully negligent.

The reader who will accompany the author through the following pages, will probably ſay with the modeſt Melanchton ſpeaking of the Hebrew, *me vix primis labiis deguſtare Hebraicas literas*, yet that great man declared, what Hebrew he had, helped him ſo much in his judgement of the greateſt matters, he preferred it before all the wealth of a kingdom.

That divine language is certainly moſt eſſentially neceſſary to enable us to penetrate further into the deep things which the ſpirit of God has laid up in his oracles, than we could poſſibly do by ſeeing them only in ſome tranſlation. None can be good divines, who are not good textuaries, and no divines, thoſe particularly who have the care of ſouls in this kingdom, can anſwer to their heavenly maſter, or to their country, their neglect of learning the Iriſh tongue, which is the only language underſtood by one half of their pariſhioners, and the only language, in which they will receive inſtruction. *Plurimas amicitias taciturnitas ſola diſſolvit.* Η αγαπη ουδεποτε εκπιπτει. I wiſh you all had the gift of languages. I thank God, I ſpeak more languages than you all, yet in the church I had rather ſpeak five words that convey my meaning

meaning to the conſtruction of others, than ten thouſand words in an *unknown* tongue. (St. Paul's 1 Ep. to the Corinthians, ch. 14, 18.)

The learned Uſher was of opinion that could our divines communicate the authorities drawn out of the ſcriptures and fathers, of that religion which was anciently profeſſed in this kingdom, it might prove a ſpecial motive to induce the Iriſh, to conſider a little better of the old and true way, from whence they have hitherto been miſled: *if they hear not Moſes and the prophets, neither will they be perſuaded, though one roſe from the dead.* Alas! they hear not the prophets, they read not the goſpel!

The Iriſh bible begun by biſhop Bedell, and the new teſtament in the ſame language, printed at the private charge of Mr. Robert Boyle, are now only to be found in the libraries of the curious. They are printed in the Iriſh character, the uſe of which is loſt by the vulgar, which together with the high price of theſe books, fruſtrated the good intentions of the publiſhers. The old and new teſtaments, with the pſalms in metre, have been printed in the Iriſh language and Roman letter, and diſperſed thro' the Highlands of Scotland, with the moſt happy effects. Shall one million of inhabitants of this unhappy country be deprived of reading the ſcriptures, and of judging for themſelves? Is there no biſhop Bedell, no Robert Boyle now left among us?

Bede aſſures us that the ſucceſſors of Columb-Kill, that great ſaint of this country, obſerved only ſuch works of piety and chaſtity, which they could learn in the prophetical, evangelical, and apoſtolical writings. He eſpecially notes one of the principal of them, viz. *Aidan*, that all ſuch as went in his company, whether they were of the clergy, or of the laity, were tyed to exerciſe themſelves either in reading of the ſcriptures, or in learning of the pſalms. And long before that time ſaint Chryſoſtome, made the following obſervation of both theſe iſlands, "altho' thou didſt go unto the ocean and thoſe Britiſh iſles, altho' thou didſt go unto the ſouthern quarters; thou ſhouldſt hear all men every where diſcourſing matters of ſcripture, with another voice indeed,

but

but not with another faith; with a different tongue, but with an according judgement."

The Lord grant, if it be his bleſſed will, that truth and peace may meet together in our days, that we may be all gathered into one fold under one ſhepherd, and the whole earth may be filled with his glory. Amen. Go raib maſ gum.

POSTSCRIPT.

Proving that the Hiſtory of the Mileſian Expedition from Spain to Ireland is founded in true Facts.

HAVING in the ſubſequent pages exploded the fabulous etymology of the word *Gaoidhlig*, as proceeding from *Gadelas*, the anceſtor of *Mileſius*, and proved that the word is derived from the Celtic word *Gall*, *Gailic*, or *Gallaec*, I take this opportunity of enlarging on this ſubject, which would be improperly placed in any other part of this work.

The Iriſh antiquaries all agree, and with good authority, that the colonies of *Mileſians* came from *Brigantia* in Spain, to Ireland. Keating, in his general hiſtory of Ireland, and O'Flaherty in his *Ogygia vindicated* (a MS. not yet publiſhed) aſſert, that *Floriandus del Campo*, a Spaniſh author, agrees with our Iriſh antiquaries, that the *Brigantes* owe their origin to Spain, and from thence came to *Ireland*, and ſo paſſed into Wales. This remarkable paſſage, has been omitted by the very ignorant tranſlator of Keating, who has foiſted in many fabulous interpolations, and as careleſsly paſſed over many ſtriking paſſages of the author. I have not been able to find *Floriandus*, but in my reſearches into Spaniſh hiſtory, I have met with a treatiſe on the Antiquities of the Chancery of *Braga*, in 4 books, written in Portugueze, by *Father Jeronymo*

ronymo Contador de Argote, member of the Royal Academy of the Portugueze hiſtory at Liſbon. This treatiſe is printed in the *Collecçam dos documentos Memorias da Academia Real da Hiſtoria Portugueza* for the year 1728. No. 35. The author proves the migration of the Spaniards, and though not to Ireland, yet he leaves them in a direct route for this iſland, having conducted them from the coaſt of Gallicia to the Promontorium Celticum or Cape Finiſterre and proved that they did not return to Spain; in this little treatiſe, ſo many names, and circumſtances occur, correſponding with the accounts given by the Iriſh hiſtorians, I ſhall here tranſcribe the moſt ſtriking paſſages, (omitting the author's relation of the *Britones* and *Caledonii*, two colonies adjoining the *Hermini* within the territory of *Brigantia*) and conclude with a ſhort parallel between the Iriſh and Spaniſh hiſtories, for the conſideration of the hiſtorian, reſerving the publication of the whole, with a more copious parallel, to ſome future day.

Book I. Chap. I.

Of the Signification of the name of *Bracara* and *Bracarus*, and of the bounds of the Chancery of *Braga*.

1. I confeſs, I dare not be poſitive about the etymology of the name Bracara. The derivation thereof from the river Bragada in Africk, as if ſome people inhabiting on the banks thereof had come over hither, and built the city of Braga, is a romantick imagination, and accordingly the whole ſtory hath been, with ſubſtantial reaſons, exploded by modern criticks. They who derive the name of Bracara from the Greek Βράκος or Βράκα, it muſt be owned, come neareſt the truth, or to ſpeak more properly, to probability. The word Βράκος in the Æolick dialect ſignifies a certain kind of garment. (a) It cannot be denied, but that *Bracara* has ſome affinity of ſound to

(a) Our author ſeems to have been unacquainted with the Celtic, in which language *breac* or *brac* means particoloured, and hence the Iriſh word *breac* ſpeckled. *Breacàn* a particoloured or ſtriped

to the Greek word. Now as the dialect of the province of *Entre Douro e Minho*, agrees in many particulars with the *Æolic*; and as the Greeks ſettled themſelves along all the ſea coaſt of this province, long before the time of the Romans, as we ſhall prove hereafter out of Pliny and Trogus Pompeius, I am of opinion that this etymology is not to be deſpiſed. But as this is a point of the moſt remote antiquity, and we have no tradition, nor ancient writer to ſupport it, I think we cannot ſafely aſſert this conjecture for a truth.

2. The word Bracara, is to be written in the manner we have here written it, as is evident from Pliny, and numberleſs inſcriptions which in the courſe of this diſcourſe we ſhall produce. Nor is the authority of Ptolemy who writes it Βραυκαρα, which in Latin is to be written *Brævara*, of any weight in this caſe. For he being an utter ſtranger to Braga, and compoſing his geography in Alexandria, a city very diſtant from the province *Entre Douro e Minho*, might eaſily commit ſuch a miſtake. It is alſo to be noted, that the name *Bracara*, is not to be written *Brachara*, which is an error whereof many writers have been guilty. For tho' we meet with it thus formed in one or two Roman inſcriptions, yet we may be aſſured, that this proceeded from the ignorance of the workmen. For theſe inſcriptions were worked by foreigners who lived out of Braga, whereas in thoſe which are found in Braga, the letter H is not written. For theſe reaſons alſo we may conclude that an inſcription produced by Cellarius in which the name of the city is written *Braccara*, with a double C, is faulty.

3. From

ſtriped ſtuff, antiently uſed by different people as their Trouſers' and Cloaks: from which garment, ſome of the Gauls were called *Galli bracati* and their country *Gallia braccata*. Diod. Sic. lib. 6. mentions, that the garments of theſe Gauls were rough and particoloured, and calls them *braccæ*. The Iriſh preſerved this garment to our days, and the Alban Scots name for the ſame garment, (the Plaid,) is at this day *breacàn*. It is ſaid of the anceſtors of the Mileſians, that on their arrival in Spain, they defeated the people called *Toſſenii* and *Bacari*. Bacari is an eaſy corruption of Bracari, and might have been the fault of the tranſcriber for *B* with the letter *n* over it, is the common contraction of *Bra*.

3. From Bracara, the gentile name Bracarus is formed. But the word Bracaranſe which we uſe at this day, is certainly barbarous with regard to the Latin tongue, and is a ſtranger not only to its purity and the times of Auguſtus, but even to its middle age, and the times of the Roman goverment in this province. For it was not introduced till long after the Latin language was corrupted by the Goths and Suevi. The firſt mention we find of this word is in the firſt council of Braga, held in the time of Theodomir king of the Suevi, about the end of the 6th century.

4. Unto the time of Auguſtus Cæſar, or at leaſt until the conſulſhip of Decius or Decimus Iunius Brutus, the denomination Bracari comprehended only the inhabitants of the city of Bracara, and its territory. This we may infer from the paſſage in Appian's hiſtory, where he relates the expedition of that Brutus againſt the Bracari. And this, if I miſtake not, is the firſt time that the name of the Bracari occurs in the Roman hiſtory. Afterwards in the time of Auguſtus, the title of Auguſta being added to Bracara, and the original, and antient boundaries of the people being confounded and deſtroyed, the inhabitants of the city were called Bracarauguſtani, and all the reſt of the people who were ſubject to the juriſdiction of the tribunal at Bracara retained their old name of Bracari.

5. Some authors of reputation have indulged themſelves in inventing many idle fancies concerning the original of the Bracari. Some make them to deſcend from the (a) Egyptians, others from the Galli Bracati, while a third deduce their pedigree from the Carthaginians. But no ſufficient vouchers are produced to ſupport any of theſe opinions. Whereas if we allow the authority of Pliny and Trogus Pompeius, it is undeniable that this people deſcended from the Greeks; and this is confirmed by tradition, cuſtoms, ſacrifices,

(a) This is the fabulous hiſtory of the Iriſh Mileſians, ſome of whom bring the Gadelians from Egypt to Spain; others again from Greece to Scythia and from thence to Egypt and ſo to Biſcany in Spain. Will it not appear to an impartial obſerver, that the hiſtories of the antient Iriſh, and of the Bracari, were written by one and the ſame people?

ces, ſimilitude of names, and an agreement in dialect remaining even to this day. The reaſons alledged by modern criticks, to overturn the likelihood of this origin, we have conſidered, and at large confuted in our eccleſiaſtical memoirs of the dioceſe of Braga. It is indeed very true, that we are very much in the dark as to the time when, and the name of the leader under whom the Greeks made their expedition into this country, nor are we better acquainted with the reaſons thereof, wherefore I ſhall not preſume to affirm the voyages of Diomede and Teucer into the province of Galliza, for things of certainty, to be depended on as truths. However I muſt obſerve, *that the Bracari may alſo be allowed to have deſcended from the Celtæ and Turduli*, for it plainly appears from Strabo, lib. 3. Geogr. that theſe nations entering into an alliance, marched together with a deſign to conquer the people bordering about Bracara, but arriving at the river Lima, great diſſentions happened in the confederate army, whereupon ſeperating themſelves, a good number of the Celtæ and Turduli choſe to ſettle themſelves up and down this country. This expedition I am of opinion *Avienus*, lib. 1. c. 3. alſo mentions, as I ſhall ſhew in its proper place.

Chap. 4.

Of the People comprehended under the Appellative Bracari.

1. We have already demonſtrated, that during the primitive ſtate, and continuance of the native boundaries of the Spaniards, the Bracari were reckoned a part of *Luſitania*. But as that province has been in different ages poſſeſſed by divers nations, which were ſubdivided into various ſtates, ſometimes confined as to the extent of their ſignification, at other times enlarged, and often entirely changed, I think it incumbent on me to ſet down the names of thoſe people in which the Bracari were included, and give a ſhort account of the alterations which theſe names ſuffered.

2. In order to do this, we are to obſerve, that at firſt the Bracari were included in the general name of *Luſitani*; for in thoſe elder days, Luſitania did

not begin at the Promontorium Sacrum, as ſome modern writers will without any foundation have it, but it begun at the mouth of the Tagus, and thence run to the Promontorium Celticum. And all that country which lay between the Tagus and the Anas, now called Alentijo and Algarve, was denominated *Celtica*, and not Luſitania, as J. Voſſius in his notes on Mela, has well obſerved out of Strabo. Hence we may conclude that no regard is to be had to the opinion of thoſe authors who derive the name Luſitania from the river Anas; nor of thoſe who ſay that the *Phœnicians* gave it this name from the great plenty of לוזין or almonds growing there. For although the Phœnicians had ſettlements about the Promontorium Sacrum, yet they never penetrated into the inland parts of this country, nor extended their conqueſts as far as the Tagus; nor does the country between the Tagus and Cape Finiſterre produce any quantity of almonds.

3. In the primitive times alſo the Bracari were comprehended under the name of *Gravii*. This we learn from Mela, who affirms that all the people who dwelt between the Douro and Minho, were called Gravii, and with him agrees Silius Italicus, when he ſays, that the Lima run through the country of the Gravii. Now it plainly appears that theſe two writers ſpeak according to the deſcriptions they met with in more ancient authors, for in their days, as Strabo and Pliny inform us, theſe people were called *Bracari* and *Callaici*, and the name Gravii was then confined to a ſingle city belonging to the diſtrict of Bracari, ſituated between Helene and Tyde.

4. In like manner the *Bracari* were in the moſt ancient times included in the name of the *Celtæ*. Mela is alſo our authority for this aſſertion, for he gives the name of *Celtica* to all that country which lay between the river Durius and the Promontorium Celticum. The account likewiſe manifeſtly belongs to a time of greater antiquity than the age in which this geographer lived, for in his days, as we learn from Strabo and Pliny, thoſe people only were called *Celtæ*, who ſettled about the Promontorium Celticum.

5. The

5. The greateſt difficulty in this enquiry is to know, whether at the time of the expedition under Decius Junius Brutus, the Bracari were comprehended under the name of *Callaici*. The want of writers in that age makes it impoſſible to determine that point with ſufficient certainty. However I am inclinable to think that the Bracari who then lived on the banks of Douro, and along the weſtern coaſt to the mouth of the Lima, were not at that time comprehended in the general name of the *Callaici*. My reaſon is, becauſe Strabo tells us lib. 3. Geogr. that from the time of that expedition forwards, many of the *Luſitani* took to themſelves the name of *Callaici*. Now I would fain know who theſe Luſitani could be, except they were thoſe who were ſeated, as I have juſt before mentioned, along the banks of the Douro, for certainly the people who lived on this ſide that river, were never called *Callaici*, and thoſe who lived on the other ſide the Minho, felt not any effects of that expedition, for the proconſul did not think proper to paſs this laſt river. From the time of Auguſtus the Bracari were not only included in the general name of *Callaici*, but were alſo eſteemed to be the principal people of *Gallicia*, as evidently appears by the geographers, writers, and numerous inſcriptions of that, and the following times.

Chap. 5.

Of the Gallaeci, &c.

1. Among the different people ſubject to the juriſdiction of Bracara, Pliny reckons the *Gallaeci*. The names of Gallaeci and Callaici differ only in the orthography, and not in the ſignification. They occur written both ways in approved authors and inſcriptions, and therefore Cellarius ſhould have forborn finding fault with thoſe who write (a) *Gallaeci*. My opinion is, that in ancient

(a) Pliny lib. 3. c. 3. and Vellerius Paterculus lib. 2. p. 32. write it Gallaece, and Gallaecia. Sil. Ital. de bell. Pun. l. 2. v. 602. has Callaico auro, and Martial, Callaicum oceanum, In Iriſh it

cient times before Auguſtus, theſe people were called Callaici and not Gallaeci, for ſo their name is found written in the Capitoline tables, in which the triumph of Decuis Junius Brutus is recorded; and that afterwards in proceſs of time, the hardneſs of the letter C offenſive to delicate ears, was melted into its middle and kindred letter G, as the grammarians call it. Hence it came to paſs that they who preferred the ſoftneſs of ſound made no ſcruple to alter it.

3. The etymology of this name *Gallaeci* is commonly derived from *Gallo-græci*, as if theſe people were deſcended from the Greeks and Gauls. I own that as I have before ſhewn, they were deſcended from the *Celtæ* and *Greeks*; but notwithſtanding that, I cannot help thinking, that there is a greater ſhare of ingenuity than truth in this etymology. For, it being undeniable, that theſe people were in being long before the expedition of Brutus and called *Callaici*, if they were to be named with reſpect to their deſcent, they would have called themſelves *Celto-heleni*, and not *Callaici*, or *Gallaeci*; for how is it poſſible to conceive that a nation entirely ignorant of the Roman Idiom, ſhould be able to form their name out of two Roman gentile words *Gallus* and *Graecus*?

4. Let no one imagine that what I have been ſaying is foreign to the preſent purpoſe, becauſe it relates only to the nation of the *Gallaeci*, and not to the particular diſtrict of the *Bracari*, which is the proper ſubject of this diſcourſe: for I maintain that this diſtrict was before the expedition of Brutus, the only country inhabited by the *Gallaeci*, it being then of greater extent than afterwards, and that the people who at that time dwelt beyond the Minho, were

it may be written either Gallaec, or Callaic, and from this word, by the adventitious *d'* or *dh*, unnaturaly introduced by the poets, was derived the word Gailic, Gaoidhlic, or Gaid'lic, i. e. a Gallician or Iriſhman. See this more fully explained in the remarks on the letter A. Of this opinion was Dr. Richard Creagh, the moſt learned of the Iriſh antiquaries, whoſe words are *Gallica locutio eſt in uſu in Hibernia ab adventu Nemedi in hunc uſque diem.*

were not called Gallaeci. This is clearly proved by comparing two paſſages in Strabo and Florus together. Strabo ſays, l. 3. p. 153. that the Minho was the limit of the expedition of Brutus, and Florus aſſures us, l. 2. c. 17. that the proconſul conquered all the people of *Gallicia*. Now one of theſe authors ſaying, that this ſide of the Minho checked the progreſs of Brutus, and the other aſſuring us, that he conquered all the people of *Gallicia*, it clearly follows that they excluded from the name of *Galaeci*, all thoſe nations which were ſeated on the other ſide of the Minho.

5. When Julius Cæſar, during his prætorſhip, carried the war into thoſe countries which lay beyond the Douro and Minho, and even along the northern coaſt, that whole length of land was called then *Gallicia*. This appears by the words of Dion Caſſius who tells us, lib. 37. that Cæſar took the city BRIGANTIUM, ſituated on the coaſt of GALLAECIA; and the ſame is confirmed by an inſcription on a ſtone now preſerved at BRAGA, which we will produce in its proper place.

6. I am well aware that Strabo in many places gives the name of *Gallaeci* to thoſe people whoſe country was extended from the mouth of the Durius to the Promontorium Celticum. But whoever conſiders theſe paſſages in him attentively, will readily perceive that he accommodates his expreſſions to the mode of ſpeaking uſed in his days.

Chap. 6.

Of the Conquerors of the Province of Braga.

1. It hath been before proved that the *Bracari* were deſcended from the *Greeks* and *Celts*. But it is abſolutely impoſſible at this diſtance of time, to determine or ſpecify who were the kings, rulers or captains, who governed them in their primitive ſtate, or what wars or alliances they entered into with their neighbours. However I am poſitively perſuaded that they were never ſubject to the Phœnicians nor Carthaginians, though I doubt not but theſe

people

people carried on a commerce with this country, for Strabo affirms that the Phœnicians drove a trade with the iſlands of (a) Caſſiterides. Now tho' the exact ſituation of theſe iſlands be much diſputed among geographers, yet all agree, that they lay beyond the coaſt of (b) *Braga*, and by the account given by Polybius and Livy, it is plain that neither the Carthaginians or Phœnicians paſſed the river Douro. The firſt foreign general therefore that waged war with and conquered the Bracari, was Brutus the Roman proconſul, who having defeated the Luſitani, who dwelt on this ſide of the Douro, paſſed that river, tho' not without great trouble and danger, and gained a mighty reputation and glory, by ſubduing all the people who inhabited the country *Entre Minho e Douro*, as Lucius Florus informs us, Ep. l. 2. c. 17. On the return of Brutus to Rome, the time of his proconſulſhip being expired, I find that the Bracari and Gallaeci threw off their ſubjection to the Romans, and continued in their rebellion againſt them until the prætorſhip of Julius Cæſar. The Bracari were a numerous and brave people, impatient of ſlavery, and unacquainted to bear a foreign yoke: they ſeemed to be defended againſt their enemy by the natural ruggedneſs of the country they dwelt in, and the deep and rapid rivers which ſurrounded and divided it, ſo that they omitted no opportunity, nor let ſlip any advantage whereby they might be able to recover their ancient liberty: and thence it comes to paſs that ſcarcely any inſcription is to be found in that country older than the reign of Auguſtus. It is certain that the emperor Tiberius, when all the world was in peace, was obliged as Strabo tells us, to maintain two Cohorts continually in garriſon to bridle the *Bracari*, and keep them in due ſubjection to the Roman goverment and ſecure the

(a) In our eſſay on the antiquity of the Iriſh language, we have proved from language, manners, cuſtoms and religious rites, that the *Fom'oraig' Afraic'* or African pirates, ſo often mentioned in the ancient hiſtory of this country, to have invaded Ireland, and at length to have totally ſubdued it, before the arrival of the Mileſians from Spain, were no other than the Phœnicians and Carthaginians. The word is derived from *fog'* plunder, and *mor* the ſea.

(b) That is, the Phœnicians, &c. having once cleared the Herculeum fretum, the coaſt of Braga was the direct courſe to Great Britain and Ireland.

the conqueſt. From the return of Brutus to the prætorſhip of Cæſar, we meet with no mention of the *Gallaeci* in the Roman hiſtory, except we ſuppoſe that they are comprehended under the name of the *Luſitani*, who, in this interval of time, appear to have raiſed frequent rebellions againſt the Romans, and at laſt, after continued and repeated wars, to have ſubmitted. We only read in Strabo, that Publius Craſſus went to the Caſſiterides, and that the inhabitants thereof voluntarily ſubmitted to the Roman power. All the ancient geographers, except Pliny, place theſe iſlands in the ſea of Gallicia. But of this we deſign to diſcourſe at large in our commentaries of the dioceſs of Braga.

2. After that Julius Cæſar came Prætor into Hiſpania Ulterior, it appears by (a) Dion-Caſſius, that he made war on the *Hermini*, a people of Luſitania, and that in a ſhort time he defeated and conquered them. The deſtruction of this people ſo terrified their neighbours, that they determined to leave their habitations and cities, and retire with their families beyond the Douro. But Cæſar, having notice of this reſolution, prevented their putting it into execution, for he fell on them before they ſet out on their journey, defeated them and took their cities. At the ſame time news came that the *Hermini* had revolted, and had laid an ambuſcade with an intent to cut him off in his return. Hereupon Cæſar took a different rout, attacked the *Hermini* again, defeated them, and drove thoſe who fled into an iſland, not far diſtant from the continent, and then manning ſome barks, he attacked them in the iſland; but the *Hermini* repulſed the Romans with great ſlaughter, and forced them to retreat back to the main land. This obliged Cæſar to ſend for larger ſhips to Cadiz, with which he paſſed over to the iſland, deſtroyed ſome of the *Hermini*, and drove the reſt out of the iſland.

(a) Dion. Caſs. Edit. Stephani. lib. 37. p. 58 & ſeq.

3. The iſland into which the Hermini had fled, being reduced, Cæſar, with his fleet, cruiſed along the *Coaſts* of the *Bracari* and *Gallicia*, and doubling *Cape Finiſterre*, ſailed along the northern coaſts of (a) Gallicia (in the bay of Biſcay) and made a deſcent on the city of *Corunna*, the inhabitants whereof being terrified at the ſight of the Roman fleet, immediately ſurrendered to him.

4. Dion Caſſius is my author for what I have related concerning Cæſar, nor do any writers take notice of any other of his actions (b) during his government of Hiſpania Ulterior.

From this extract of the Antiquities of Braga, we ſhall draw the following Parallel, bearing in memory this opinion of Iſaacus Pontanus.

Veriſſimum, perſuaſimumque habeam, a populis pleraſque Regiones denominatas, potius quam a regionibus populos.

IRISH HISTORY.	SPANISH HISTORY.
Gadelas the father of Mileſius, according to the fables of ſome, came from Egypt to Spain; according to others from Greece to Scythia, from thence to Egypt and from thence to Spain; and according to others from Gaetulia in Africa to Spain.	The Bracari pretend, they deſcended from Egyptians; others ſay, they owe their origin to the Carthaginians; and ſome, that they came from the banks of the river Bragada in Africa to Spain.

From

(a) Our author has now conducted the Hermini along the coaſt of Gallicia clear of Cape Finiſterre, which, we are juſt before told, was the direct route to the Caſſiterides; where could the Hermini fly to? not into the bay of Biſcay or any part of the coaſt of Gallicia, for Cæſar's fleet prevented them; let a ſchool boy inſpect the map, he will immediately point to Ireland; it cannot admit of a doubt, and they were provided with ſuch veſſels for this voyage as Cæſar could not overcome, without ſending for large ſhips to Cadiz.

(b) Our author might add, or what became of the Hermini.

IRISH HISTORY.	SPANISH HISTORY.
From Gadelas the Iriſh derive the name Gaoid'lic (pronounced Gaelic.)	The antient name of the Bracari, from whom the Mileſians are deſcended was Gallaeci.
The Mileſians came from Tor-Breag' in Brigantia of Spain, but laſtly from the iſland of Spain, under the conduct of Heremon, the ſon of Mileſius, who was ſo named from *Mil-Eaſpaine*, i. e. the champion of Spain.	The Hermini were driven from Braga on the continent, to an iſland, by Cæſar, and from thence ſome eſcaped in veſſels, and were ſeen by Cæſar, clear off Cape Finiſterre, *(in a direct courſe for Ireland.)*
When in poſſeſſion of Ireland they named certain diſtricts after their clans, as Breag' (now Meath;) Heremonii (now Weſtmeath,) Galian, (now Leinſter,) Galeni, Iberi, &c. &c. whoſe chief city was in Breag'. (See Ptolemy's map of Ireland.)	Braga was the capital of the Hermini, whoſe allies and adjacent clans, were the Galeni, Iberi, &c. &c.
The rivers of antient Ireland were the Dur, Daurana, Brigus, Limni, Liboeus, Madonus, &c. &c.	The rivers of antient Gallicia were the Dour, Dourana, Douro, Brigantius or Brigus, Limeas, Monoda, &c. &c.

I am aware this date of the *Herminian* migration from Spain, does not accord with our *Heremonian* expedition of the Mileſians, the former being in Cæſar's time, about 60 years before the birth of Chriſt, and the latter dated 500 or 600 years earlier. This might have been the laſt migration of the *Mileſians* or *Heremonians*, for all Iriſh hiſtorians agree, that they poured in freſh colonies from Spain, for a ſeries of years, as the Engliſh have done into

America. I have thrown out this tranſlation, for the conſideration of the hiſtorian, and ſhall conclude this addreſs in the words of Horace.

——————— quod petis hic eſt.
——————— excludat jurgia finis.

Utor permiſſo, caudæque pilos ut equinæ
paulatim vello : et demo unum, demo etiam unum.

An

An Example of the affinity between the Iriſh and the Oriental Languages, taken alphabetically. Note *I.* ſtands for Iriſh. *H.* Hebraic. *C.* Chaldaic. *Ar.* Arabic. *P.* Perſic. *S,* Syriac. *bh.* in Iriſh pronounced as *v*, *mh* as *w*. *Q.* Quære.

A. I. his. hers. H. *aiv*. his. *ah*. hers.

ab. I. a father. H. abh. C. abba.

ab. I. a temporal Lord. C. abba.

ab. I. a negative. as, nàr ab beò è, let him not live. H. Eloa aba, noluit Dominus.

aba. I. a cauſe. C. abba. H. ſiba.

abach. I. the entrails of beaſts. A. obachacha. Sacrificia. Q.

abaidh. I. a bud. ripe. H. abhibh. the ſpring. C. aibbebha. fructus.

abair. I. ſpeak. H. dabar he ſpoke. I. dubhairt. he ſaid.

abaiſe. I. a mode. H. aphnais.

abhac. I. a dwarf. A. taubhach. deformus.

abhac. I. a Terrier, a cur to unkennel foxes. H. abhak. terra obtegere.

abhadh. I. a flying camp. H. aebher. volare.

abhan. I. a river. H. aubhal.

abheil. I. dreadful. abail. I. death. H. abel. triſtitia. S. aebhel.

abhra. I. an Eye. P. abrou. the eye-brow.

alamhar. I. dumb. H. allemh.

abrann. I. lewdneſs. C. abarin. pudendum.

abuidh. I. ripe fruit. C. aibebha.

abulta. I. ſtrong. valiant. C. abulin. Duces. magnates.

abhus. I. a ſtall to fatten Cattle in. H. abhos. C. abhus.

acartha. I. profit. H. agar.

ach. I. but. H. ach. but. yea truly.

adonathad. I. Sovereignty. H. adoni. Sovereign. Lord.

adharaim. I. I adore. H. adhar. mighty. glory.
adhas. I. good. H. odha. he confirmed it good.
agadh. I. to meditate. to be at leiſure. H. aga. to meditate.
agadh. I. an addition. a collecting together. H. agadha. C. aogadh.
agall. I. a ſpeech. a diſcourſe. H. aga. to ſpeak. H. gala. he revealed.
fut. Kal. agala.
agh. I. a battle. H. aghar. congregare. H. aghafan. agmina.
aghnas. aighneas. I. a pleading at law. H. ignatz. to counſel.
Ai. Aoi. I. an iſland. a region. H. ai. hence. Ai-thiopia. Ai-gyptus. &c.
ſee Mede's works, diſcourſe 50.
aicar. I. ſharp. H. auach.
aice. I. a tribe. H. ach. a brother. achai. my brethren.
aidhbhean. I. bad. H. aven, iniquity.
aidhbheirſheor. I. an enemy. H. oeibh. Q.
aidide. I. reſpectful. faithful. H. addir.
aidne. I. an elder. age. H. adan.
aigh-reire. I. a judge. H. agah. meditare. Q.
ailim. I. to be aſhamed. H. celim.
aille. I. praiſe. H. alal.
ailt. I. a booth. tent, &c. H. oel.
aimhleas. I. evil. miſchief. H. evil a fool. Q.
airear. I. food. H. aruch.
airgiod. I. money. H. aghora.
aiſce. I. a gift. H. eſhcar.
aiſdeoireacht. I. lewd pranks. H. aſhtarach.
ait. I. a place. pl. aitibh. H. rathibh.
ala. I. ſpeckled. H. alaph. mutavit.
all. I. great. powerful. H. el.
all. I. a rock. H. almis.
allamhar. I. a great army. H. alamh. a congregation.
alladh. I. great ſway. H. aluph. a captain over thouſands.

Am.

Am. I. time. *iom.* I. a given ſpace of time. H. *iom.* a day.
H. *amma* Sol; I. *iom-toiniudh.* a year.
amail. I. broken. H. *amul. amal*, weak.
amh. I. vicious. H. aph, wrath.
amhaon. I. plurality. H. amhan, to multiply.
amhan. I. a river. amana. a river in Egypt. Q.
amharg. I woe. H. avvah. abhui.
amharus. I. doubt. H. amhir, mutavit.
amas. I. valiant. H. amatz.
an. I. a veſſel. H. man.
an. I. water. H. P. ain, fons.
anacar. I. affliction. H. anach. he ſobbed. anacha. a ſob. a groan.
anaoin. I. woe. H. anan. to mourn.
anbhorb, I. furious. H. anaph.
aoidh. I. fire. P. adhar.
aoi. I. light. H. aor. I. laoi, the day. H. accuſative laor. the day. Geneſis. 1.
aoibhen. I. pride. H. aven.
aoibhe. I. pleaſure. H. abha. he delighted.
aos. I. people. a ſect. H. ais.
ar. I. a plague. havock. H. arar. he curſed. Q.
aracar. I. to be in motion. H. arach. he was in motion.
arah! I. an interjection. C. aru. ecce!
arach. I. ſtrength. H. arik. a lyon. from ara to tear off by force.
arad. I. ſtrong. brave. H. rud.
arbhar. I. a hoſt. an army. H. arbhè. a locuſt. from rabhach. to multiply. Q.
arbhar. I. ſtanding corn. H. abhibh. an ear of corn.
ard. I. and a. I. ahill. H. ar.
argnadh. I. robbery. H. gnadh.
armain. a prince. H. armon. a royal palace.
aſadh. I. to kindle fire. H. aza. to burn.

aſaidh.

aſaidh. I. to ſtop. to impede. H. aſar. to impede. to bind.
attadhn. attin. I. furze. H. atadh. a thorn buſh.
ba. I. the preter of bim, to be. H. ba he came.
budh. I. he was. P. budem, I was. P. budh. he was.
bachaire. I. drunkard. beice. I. clamorous weeping. H. bechi, lamentation. H. bachah, flevit cum lamentatione. Whence the Latin Bacchus and Bacchanalia.
badhb. I. a fairy haunting ſolitary places. H. badh. ſolitary.
badhb. I. a quarrelſome, lying perſon. H. badda. mentitus fuit.
bagh. I. a battle. H. baghad. he offended, or inſulted. Q.
baidhe. I. prediction. H. baddim. mendacium.
baille. I. a town. city or village. Ar. beledh. oppidum.
bainis. I. a wedding feaſt; Q. is it from hence the Engliſh *banns?* Somner derives it from the Saxon, abannan to publiſh.
bàs. I. death. H. baas, putruit.
balg. I. a man of erudition. H. baghal. an author. a writer.
ball. I. a member. a limb. P. bal, a wing.
bann. I. a going. do bhannad. they came. H. banu we came.
bar. I. a ſon. H. C. bar. I. baràn, a youth. Scoticè, bearn.
barn. I. a governor, a judge. Sy. parnas, pro principe & gubernatore.
bara. I. to march. H. barach. fugit.
barra. I. greaſe. fat. H. bari.
baſal. I. arrogance. H. buz.
bath. I. ſlaughter. H. batha, deſolatio.
be. I. the face. beul. I. the mouth. H. pe the mouth.
bean. I. an advance. a degree. H. ben.
beann. I. a pinnacle. a ſteep-hill. H. bama. Gr. bounos. Welſh. pen.
bearadh. I. and beiridh. I. to bring forth. Ar. bari, creator. C. biria, creatura. I. beirt'e. born. H. beten. the womb. H. parah. fructum dedit. Q.
bearadh. I. to relate. H. beer. barar, declaravit.

beaſg.

beafg, I. a fhameleſs harlot. H. boſh. aſhamed.
bed, I. mournful news. P. bed, malus.
beitheach, I. a beaſt. beithir, I. a bear. H. behema, a beaſt
ben, I. a woman; this is the radix of the Latin Venus; *b* being equivalent to v, from bhen is derived ven, wein, weintie, German; wench, Engliſh.
biodbha, I. an enemy. H. ojebhi, my enemy, Q.
bior, I. a well, a ſpring. H. bor, beer; a pit. P. bchar.
boc, or bog, I. deceit. H. boghed.
bocadh, I. chooſing, diſcuſſing. H, bachar, he choſe.
bocht, I. poor. C. boti.
mbocht, I. poor. H. mak.
bodach, I. a clown, retired ruſticity. H. badh, ſolitary.
both, I. a lodge, a hut. C. both. A. bith, beith, pernoctavit. Syr. baith, domus.
barracha, I. a bladder, becauſe it flies before the wind. H. barach, I will fly. Q.
brai, I. an eye-brow. P. abrou. Corniſh, abrans.
buile, I. diſtracted, diſturbed. H. bahal.
bu-ime, I. a nurſe. H. em, a mother, Q.
bun, bunadhus, I. fundamentum. C. bena ædificavit. Ar. bhuni, fundamentum.
bunaithighim, I. I build. H. banah, he built. bonim, builders.
cabbaire, I. a boaſter. H. cabbir.
cabartha, I. joined. H. kabatz, he joined, or aſſembled.
cabhara, I. a ſhield. Phœn. cabira.
cabhog, I. plunder. H. cabhod, glory.
cabla, I. a cable. H. chebel, a rope.
caidhe, I. hides. H. chaia, a beaſt, Q.
cailidheacht, I. a pleaſing diſpoſition. H. chalatz, to be free from calamity. Q.
cail-mhionn, and cailc, I. a ſhield. H. chail, ſtrength
caill, pl. caillithe, I. a loſs. H. caolath.
cailleach, I. an old infirm woman. H. chalah, infirm

caillim, I. to geld. Ar. callam. mutilavit. Q.
cair, pl. cairthe, I. images. C. charath, ſculpo
caiteach, I. a prodigal, alſo chaff. H. chata, to go aſtray, Q.
cal, I. to guard, to preſerve. P. kalat, a caſtle. H. chalatz, he preſerved.
calc, I. lime. calcaighim, I. to grow hard. H. challuk, a ſtone, Q.
callaide, I. a partner. H. chalak, to divide
cam, I. anger, crooked, a duel or combat. H. chamar, turbavit. H. chema, anger
canach, I. a tribute. H. canas, collegit
canach, I. deceit. H. chanaf, he deceived
ceannaidhe, I. a merchant. H. cananim, merchants; hence, ſays Brerewood, the Phœnicians were named Canaanites.
caoine, the Iriſh cry for the dead. H. cina, lamentation. H. kun, to lament.
caoinim, I. to ſing to muſic. H. cinor, Citharæ, ſpecies.
cruith, I. a harp. Ar. cuthaira
capan, I. a cup. P. capanach.
carr, I. a ſpear. H. cir.
cath, I. a battle. H. katabh, ſlaughter.
cathbhir and cathfhir, I. warriors, mixed troops. Sy. catherva, turma mixtionis; hence the Caterva of the Gauls, and the Iriſh ceatharbh, a troop, a multitude.

The Pagan Iriſh were ſtrangers to any other idolatrous worſhip than what their Aſſyrian anceſtors handed down to them, viz. that of the *Sun*, *Moon*, and *Stars*. The Sun they call at this day *Grian*; they worſhipped him under the name of *Bel*, *Beal*, or *Beul*; he was called *Grian*, from *greadhaim*, to ſcorch; and was latinized into Grineus and Grannus, which was a claſſical epithet of *Apollo*. In Cambden we meet with an inſcription, found in Scotland, dedicated

cated APOLLINI GRANNO. *Apollo*, (a) *Grian*, or *Beal*, was the principal God of the pagan Iriſh, and from the harps being ſacred to him, we may diſcern the reaſon why that inſtrument is the enſign armorial of Ireland. Diodorus Siculus deſcribes this iſland as ſituated over the *Celtæ*, dedicated to *Apollo*, and about the bigneſs of Sicily. No graven images of any kind were found in this iſland, by St. Patrick or his precurſors, they worſhipped the North pole particularly, under the name of *Camceachta*; this worſhip the *Phœnicians* introduced, and our hiſtorians tell us, when the *Africans* landed, they ſacrificed to the North pole, which had guided them in their voyage, hence the Iriſh word *fochla*, ſignifies both an offering and the north. They included all in the name of *Rimmin*, or *Rinnim*, which to this day is the appellation of the ſtarry conſtellations, and perhaps this Celtic word will explain that paſſage in the ſecond book of Kings, ch. v. ver. 18. "In this thing the "Lord pardon thy ſervant, that when my maſter goeth into the houſe of *Rim-*"*mon* to worſhip there, and he leaneth on my hand, and I bow myſelf in the "houſe of *Rimmon*," &c.—This Rimmon, ſay ſome, was an Aſſyrian idol; and Mr. Hutchinſon conjectures, that it collectively expreſſes the fixt ſtars; but all before him have been at a loſs, as the Hebrew word *Rimmon*, ſignifies only a pomegranate, tree and fruit. Many of theſe temples of Rimmon remain yet in Ireland. Governor Pownall has deſcribed one in his Memoire to the Society of Antiquaries, June 21, 1770, which he has done great honour to, by his learned diſſertation.

(a) His tibi Grynæi nemoris dicatur origo,
Ne quis ſit lucus, quo ſe plus jactet Apollo.

Virgil. Eccl. 6.

A

GRAMMAR

OF THE

IRISH LANGUAGE.

CHAP. I.

Of the language of the ancient Iriſh; of the ogham or occult manner of writing practiſed by the Druids, and of the ancient Runic Ogham.

SOME learned men are of opinion that the Britiſh was the ancient language of the Iriſh, and they labour to demonſtrate this aſſertion from the vaſt abundance of Britiſh words which the Iriſh uſe even at this day, either entire, or but little corrupted.

It is certain both the Britiſh and Iriſh were originally of the ſame Celtic deſcent, and the Celtic being a dialect of the Hebrew, like the Phœnician, is the Reaſon why the Iriſh language ſtill retains many Britiſh words in their purity; and the whole language is no other than the Celtic, refined by the Phœnicians and Carthaginians, who ſettled in Ireland more than 2000 years ago. As a proof of this, I refer the reader to my eſſay on the Antiquity of the Iriſh language, wherein the Punic language is collated *verbum verbo* with the Iriſh, which will be more fully explained in an Iriſh or Iberno Celtic dictionary,

tionary, to be publiſhed with all convenient ſpeed, wherein ſuch *Hebrew*, *Phœnician*, or *Arabic ſynonyma*, as occurred to the author, are juxtafixed to the Iriſh.

Ireland being for many ages a ſequeſtered, unconquered iſland, viz. from the arrival of the Mileſians from Spain, to the coming of the Engliſh; and theſe Mileſians being a mixed body of *Phœnicians*, *Carthaginians*, and *Iberians*, it is no wonder the language ſhould have been better preſerved than in Britain, which has been ſo open to the incurſions of the Romans, Picts, Saxons, &c. The Britiſh language, ſoon after the arrival of the latter, was baniſhed and thruſt down into Cornwall and Wales, inſomuch that in the other parts of the iſland, ſcarce the leaſt track or footſtep of the ancient language remains at this day. In Cornwall the language is almoſt obliterated; and in Wales it is ſo much corrupted as ſcarce to be diſtinguiſhed: this will appear from a compariſon of the following ſyntax with that of the Welch; and more ſtrongly from a collation of the modern language of Wales, with that of its ancient inhabitants, which is to be found in the names of mountains, rivers, &c. in *Baxter*, *Lhwyd*, and others.

The author of this grammar, in his eſſay on the Antiquity of the Iriſh language, has fully proved that the Iriſh received the uſe of letters from the Phœnicians. In the next chapter we ſhall ſhew the great affinity between the Iriſh and Samaritan characters, from whence the Phœnicians derived their letters, confining ourſelves at preſent to the explanation of the *Ogham*, the derivation of which word has ſo much embarraſſed many learned men, only becauſe they were ignorant of the Iriſh language.

Beſides the vulgar characters, the ancient Iriſh Druids made uſe of occult forms and artificial rules in writing called *Ogham*, which was of three ſorts, *Ogham*, *Ogham-beith*, and *Ogham-coll.* Toland is of opinion that the word is to be found in the compound *Hercules Ogmion*, a name given by the Gauls to that deity, as Lucian relates, τον Ἑρακλεα οἱ Κελτοι ΟΓΜΙΟΝ ονομα-

ζουσι

ζουσι φωνη πη επιχωριῳ, &c. but this is a Phœnician appellation, and probably alſo a Celtic one. *Ogmion*, i. e. עגמן Agmion. *Barbaros & peregrinos Arabes ita nominant*, ſays *Bochart*, in direct oppoſition to Lucian, who tells us, that wondering at this portraiture of Hercules, he was informed by a learned Druid, who ſtood by, that *Hercules* did not in *Gaul*, as in *Greece*, betoken Strength of Body, but *Force of Eloquence*. *Ogmion*, a ſtranger, is ſtill preſerved in the Iriſh *Oigimh*, a ſojourner or foreigner, but *ogham* is always applied to the elements of letters. Thus Minerva in Egypt was called *Ogga*, as the Goddeſs of Wiſdom. Euphorion, in Stephen of Byzantium, is poſitive on this head, Ὄγκα, η Ἀθινα κατα Φοίνικας, and Heſychius ſays in ſo many words, Ὄγσα, Αθηνα ἐν Θηβαις. All writers of antiquity do atteſt that the moſt ancient name of Minerva was that of *Ogga*, ſays the learned Abbè Banier in his Mythology of the Ancients; and adds the ſame author Selden, Bochart and Fourmont, ſeem much at a loſs about the derivation of this word *Ogga*.

Minerva, Pallas, and Athene, among the Greeks, were but one and the ſame divinity, as Pallas, ſhe preſided over war; hence the Iriſh word *Oighe*, a champion. She is alſo ſaid to preſide over ſpinning and weaving; hence the Iriſh word *Oighe* alſo means a loom.

The great intercourſe of the Gauls with the Carthaginians, the travels of the *Phœnician Hercules* into their country, and the conqueſts of *Annibal* in Gaul are too well known to require any animadverſions here.

The Gallic *Ogmion* and the Iriſh *Ogham* conſequently are of the ſame Phœnician original meaning, the elements of letters, and alſo all arts and ſciences in general. It is very remarkable that this word is not to be found in any vocabulary or dictionary of the Iriſh, and it is unpardonable in father O'Brian to omit it in his dictionary, publiſhed at Paris in 1768, which in reality is no more than an incorrect copy of Lhwyd's and O'Clery's works.

The *Ogham*, properly ſo called, was confined to the Druids: it conſiſts in certain lines and marks, and their ſituations and poſitions, as they ſtand in relation to one principal line over or under which they are placed, or through which they are drawn. The ſaid principal line doth not ſtand in the place of any letter, but only ſerved for a rule or guide, whoſe upper part is called the left, and the under ſide the right, about, over, under, and through which line the aforeſaid characters or marks are drawn, which ſtand in the place of vowels, conſonants, dipthongs, and tripthongs. An example of this kind of Ogham is given in plate I. fig. 10. and has a great reſemblance of the *Alphabeta Agarenorum ſeu Saracenorum in Africa*, given us by Kircher, and alſo by Dr. Bernard at the end of his table.

The Iriſh antiquaries preſerved this *Ogham* as a piece of the greateſt value in their antiquities; and it was penal for any but the Druids to ſtudy or uſe it. "I have," ſays Sir James Ware, "in my cuſtody an ancient parchment "book filled with ſuch characters." This book is now probably loſt with many others as curious, collected by that learned man. Whether the Britains had the uſe of this *Ogham* is not very clear, ſince there are no remains to be found among them: but it may be conjectured they had, from the name of the alphabet which was called *Ogwidder*, a word poſſibly compounded from *ogam* and *gudhbar*, ſtudious.

The Ogham-beith was permitted to the Bards: it was ſo called from placing the letter *beith* or b, inſtead of the letter a, &c. it was alſo called *ogham conſoine*, and is no more than in writing, to change the vowels into conſonants according to the following ſcheme, which ſhews that the conſonants placed under the vowels uſed in writing this ſort of *Ogham*, muſt be ſubſtituted in the room of the vowels over them.

a	e	i	o	u
bh	fc	ng	dl	ft

The ſame method muſt be obſerved in ſubſtituting conſonants for diphthongs,

ea

ea	ia	ua	io	oi
mm	ll	bb	cc	pp

The third Ogham called *Ogham-coll*, or *craobh*, is compoſed of the letter c, or *coll*, and formed by ſubſtituting that letter for all the vowels, diphthongs, and tripthongs repeated, doubled and turned, for example,

a	o	u	e	i	ea	ia	oi	io	ua
c	cc	ccc	cccc	ccccc	ᴐ	ᴐc	ᴐ	ᴐ	ᴐ ᴐ

O Flaherty in his Ogygia, (p. 233.) informs us, that before the uſe of parchment or paper, the matter on which the Iriſh wrote their letters was on tables cut out of a beech-tree, and made even by a plane, which they inſcribed with an iron pencil or ſtyle; and theſe tables were named *oraiun* and *taible fileadh*, i. e. philoſophic tablets; and in contradiction to all ancient authors, he ſays, the letters themſelves were anciently termed *Feadha*, i. e. *Sylvæ*, woods, from the matter on which they were written, although our *Uraiceact* declares, they received this name from *Aimergin gluingeal*, or from *Feircheirtne*, two remarkable poets, of which we ſhall treat more at large in the next chapter.

Writing on boards, before the invention of parchment, was the practice of other nations alſo; to this Horace alludes in his Art of Poetry, *leges incidere ligno*, to carve their laws on wood. And the prophet Iſaiah, ch. xxx. v. 8. *Scribe ſuper buxum*, as the vulgar latin hath it, *write this prophecey on the box tree*, which is taken for writing tables cut of the box tree. Hence *codex*, a book hath been derived by ſome from *caudice*, the ſtock of a tree; whereas it is derived from the Iriſh *codach*, a myſtical invention: thus alſo *cortex* and *charta*, paper are derived from the Iriſh *coirt*, the rind of a tree, and not from the Greek *chairo*, quoniam ſalutatrix, or the Greek *charaſſo*, ſculpo, as ſome have aſſerted. *Cairt* or *coirt* in Iriſh ſignifies paper or any piece of writing or paper. So *liber*, the inner bark of a tree, from *leabar*, which in Iriſh ſignifies ſmooth, and hence in both languages, *liber* and *leabhar*, a book.

The

The ancient Runor or Runic Ogham deſcribed by Celſius is formed on the ſame idea with our druidical Ogham, except that the latter depends on the poſition of the ſtrokes between two parallel lines inſtead of one line uſed in the Iriſh Ogham. Had Olaus Wormius underſtood the Iriſh language, he would not have been ſo perplexed for the derivation of the Daniſh word Rún, which means no more than a ſecret or myſtical manner of writing. And had Celſius ſeen our Iriſh *Ogham*, he would not have challenged the world to have produced ſuch another as expreſſive, on this ſide of *Perſepolis*. We ſhall here quote the paſſage and the plate from the author; and we are ſorry it is not in our power to quote any paſſage of our druidical Ogham, ſuch books not having fallen into our hands. " It is well known," ſays Celſius, " *that there* " *are ſtones* found in ſeveral parts of Sweden, which were formerly ſet up as " obeliſks in memory of the dead: theſe monuments are marked with the an- " cient Runic characters. But in Helſingland, a province of North Sweden, " there occur five of theſe ſtones, which have characters cut into them, that " differ from the common Runic: upon the introduction of our modern let- " ters, theſe Runic characters became ſo little regarded, that their interpreta- " tion was loſt, even to the Swediſh antiquaries, till the year 1674, when Mag- " nus Celſius (grandfather to our author) aſtronomy profeſſor at Upſal, re- " vived their reading, and drew up the following alphabet of them, ranged " after the manner of the ancients. There are but ſixteen letters, and the " words are frequently diſtinguiſhed either by three points ſet perpendicularly " over one another, or by two at ſome diſtance aſunder.

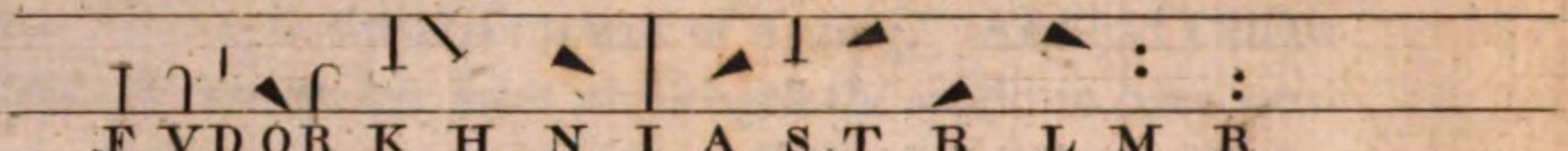
" Among the ſeveral alphabets hitherto known (adds Celſius) it would be " a hard matter to find one like the foregoing, except the characters of the " Perſepolis inſcriptions which have not hitherto been decyphered: for, the " letters generally made uſe of denote different ſounds, according to their va- " rious ſhapes: whereas in this alphabet the ſame character often denotes a " different ſound, according to the diverſity of its place and attitude between " two parallels. Thus a ſtrait ſtroke (fig. 1.) ſtanding perpendicular to the " parallel lines, ſignifies I. F. D. and S. for when it joins theſe parallels it ſig- " nifies I. when it reſts in the lower parallel it ſignifies F. on the upper S.

" and

PLATE. I.

The Ancient Runic Ogham.

Fig: 1.



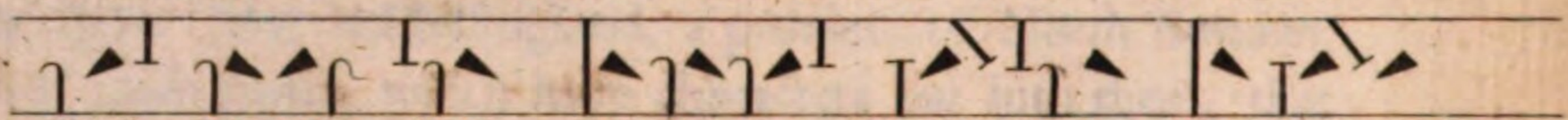
F V D O R K H N I A S T B L M R

Fig. 2.

Fig: 3.

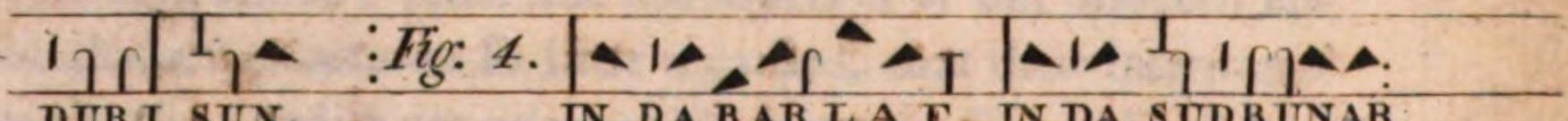
FRUMUNT FST STAINA DINA FTIR FISI ULFA

BRISA SUN IN BRISI VAS LINA SUN IN LINI



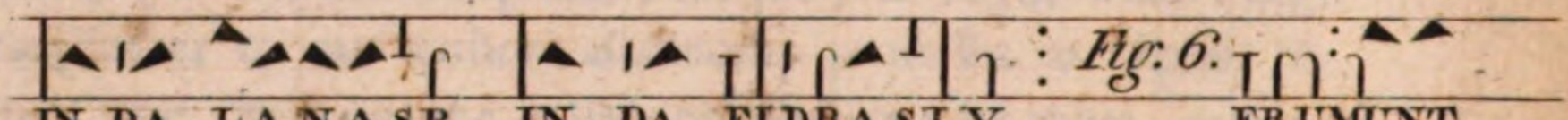
VAS UNAR SUN IN UN VAS FAH SUN IN FAHA

Fig. 4.



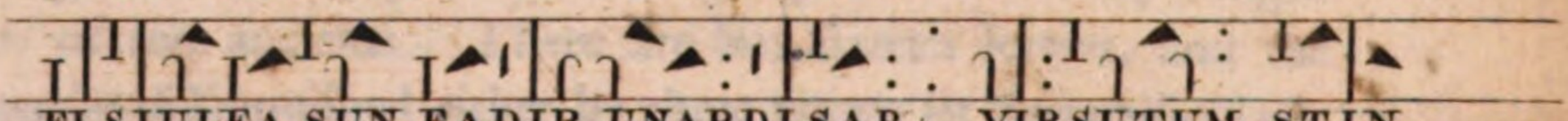
DURI SUN. IN DA BAR LA F IN DA SUDRUNAR

Fig. 5.



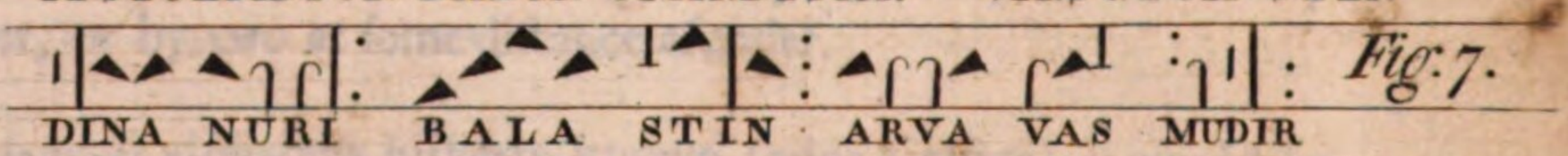
IN DA LANASR IN DA FIDRASTV FRUMUNT

Fig: 6.



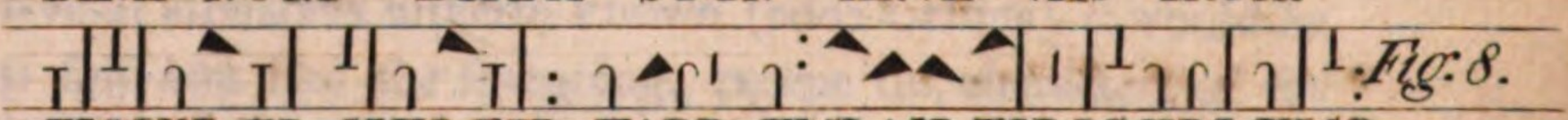
FI SIULFA SUN FADIR UNARDISAR VIRSUTUM STIN

Fig. 7.



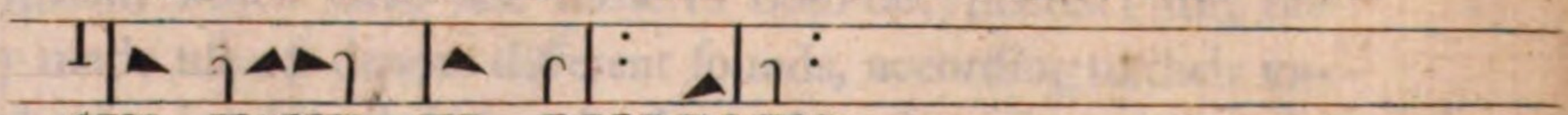
DINA NURI BALA STIN ARVA VAS MUDIR

Fig. 8.



FISIUL FI SIULFIR VARD UMLAN TIDISURI VISR

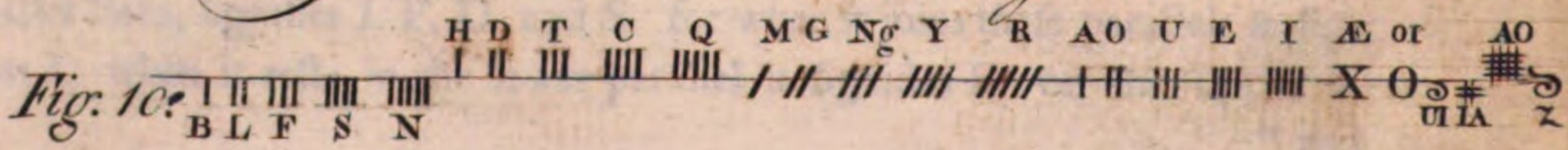
Fig: 9.



SIN VANU IN RIMBIUM

The Ancient Irish Ogham.

Fig: 10.



Example.

Druid

" and when it touches neither of them, D. the ſmall wedge leaning to the " right, and placed near the upper parallel, denotes L. in the middle, N; and " O near the lower parallel; a line deſcending from the upper parallel, and " making a curve downwards to the left, ſtands for K. the ſame placed con- " trariwiſe from the lower parallel upwards expreſſes R. and ſo of the reſt."

Fig. 2. repreſents the inſcription found on the ſtone at Malſtad: Celſius took an exact copy of it, anno 1725, in company with his uncle Dr. Olave Celſius; it was wrote in a ſcrole repreſenting a ſerpent. On the outer limb or border, is what is repreſented, Fig. 3.

In the firſt curvature, fig. 4.
In the ſecond ſnake dragon, as in fig. 5.
In the inner limb, as in fig. 6.
In the ſecond curvature, as in fig. 7.
In the firſt ſnake, as in fig. 8.
In the head of the ſnake, as in fig. 9.

which is to be read thus. Frument fst. ſtaina dina ftir Fiſiulfa; Briſaſum; in Briſi vas Lina Sun; in Lini vas Unar Sun; In Un vas Fah Sun; in Faha Duri Sun; in da Barlaf; in da Su Drunar; in da Lanaſr; in da Fidraſiv. Frumunt Fiſiulfa Sun fadir Unardſiar; Virſutum Stin dina Nuri Bala Stin; Arva vas Mudir Fiſiulfi. Siulfir vard Umlanti dis Uri-viſr. Sin vanu in Rimbium.

That is, Frumunt erected this ſtone to Fiſiulfi the ſon of Briſi: but Briſi was the ſon of Lini; but Lini was the ſon of Un; but Un was the ſon of Fah; but Fah the ſon of Duri; but he (the ſon) of Barlaf; but he the ſon of Drun; but he (the ſon) of Lanas; but he (the ſon) of Fidraſiv. Frument the ſon of Fiſiulfi made theſe monuments. We have placed this ſtone to the north of Bala ſtone. Arva was the mother of Fiſiulphi. Suilfir (or Fiſiulfer) was governor of this province. He dwelt in Rimbium.

There is a figure of this ſtone in de la Mortraye's Travels, but with conſiderable errors, both in the letters and explanation.

CHAP.

CHAP. II.

Of the ancient Alphabet.

THE moſt ancient grammar of the Iriſh language now extant, is the (*a*) *Uraiceact na Neigeas*, or Primer of the Bards, written by *Forchern* ſome few years before our vulgar (*b*) æra, tranſcribed and illuſtrated by *Ceannfaolidh na foghlama*, or *Kinfaolidh* the learned, an author of the ſeventh century. The alphabet, according to this author, was originally named *bobel*, *loth*, &c. from the names of certain maſters who aſſiſted in compoſing the Japhetan language ſoon after the confuſion of tongues.

As the Grecians gave the name of alphabet to the table of their letters from the two initial letters, Alpha, Beta; and the Latins called their table Abcdarium from their three firſt letters, A, B, C. So the Iriſh gave the name of Bobel,

(*a*) A copy of this Uraiceact is in my poſſeſſion, and another is in Trinity college library. Forchern lived in the reign of Conquovar M'Neſſa, who mounted the throne, A. M. 3937.

(*b*) The Iriſh alphabet was arranged in different order from the alphabet of the Greeks or Romans; their ancient vulgar figures were peculiar to this weſtern nation alone. And their names partly Phœnician, and partly vernacular, not only ſhew their Aſiatic original, but their great antiquity in this iſland alſo: the paucity of their number, and their diſtinct powers, ſhew beyond contradiction that theſe elements were imported into Ireland when letters were in their infancy; they were brought hither before the additional cyphers were invented, and before any commerce was opened between our anceſtors and the learned nations, and theſe extraordinary facts ſummed up together, fairly account for the uſe of letters in Ireland, from the firſt entrance of the Iberian Spaniards. O'Connor's Diſſert. p. 37.

If the Iriſh received the knowledge of letters from the Phœnicians before the latter ſettled a colony at Carthage, which might very probably happen, as we know the Phœnicians traded to both Ireland and Britain, the uſe of letters in Ireland, might have been eſtabliſhed 1000 years before Chriſt; but it is more probable they had this art from the Carthaginians, who ſettled a colony in Ireland about 600 years before Chriſt (as the Iriſh hiſtorians aver) and this is the more to be credited as the Iriſh language appears to have a radical identity with the Punic.

(*c*) Bobel, Loth, to their ancient elements, from the two firſt letters B, L; and to their more modern alphabet, that of (*d*) Bethluiſnon, from B, L, N, which proves that N did formerly poſſeſs the third place; whereas in the preſent alphabet it takes up the fifth. The laſt and moſt modern name of the Iriſh alphabet, in conformity to the Abcdarium of the Romans, is Abgiter.

The number, order, and names of the letters, according to Forchern's Uraiceact.

Order.	Figure.	Name.
1.	B. *b*	Boibel
2.	L. *l*	Loth
3.	F *f*	Forann
4.	S *ſ*	Salia
5.	N *n*	Nabgadon
6.	H *h*	Uiria
7.	D *d*	Daib'iot'
8.	T *t*	Talmon
9.	C *c*	Caoi
10.	Q *q*	Cailep
11.	M *m*	Moiria
12.	G *g*	Gath
13.	Ng *ng*	Ngoimer
14.	Z *ſd*	Sdru
15.	R *r*	Ruiben
16.	A *a*	Acab
17.	O *o*	Oſe
18.	U *ur*	Ura
19.	E *e*	Eſu
20.	I *i*	Jaichim

(*c*) Ogygia, p. 221, 235.

(*d*) Ibid.

Order.	Figure.	Name.
21.	Eu ꝛr	Eutroſius
22.	Oi oı	Oirdionors
23.	Ui uı	Uimealcus
24.	Io ıo	Iodonius
25.	Ao ɑo	Aofraim.

In like manner the Chaldeans named the five vowels, viz.

A	Abram
E	Eſai
I	Iſaac
O	Odum
U	Uria.

See Poſtellas de Literis Chaldaicis.

It is remarkable in all the Iriſh alphabets, (except the modern one, the order of which is copied from the Roman, and introduced ſince Chriſtianity) that the vowels follow each other; an inſtance not known in any other language, yet the labials, dentals and linguals, are intermixed without order.

The number, order, and names of the letters, according to O'Flaherty, from the book of Lecane.

Order.	Figure.	Name.	From Trees.
1.	B b	Beith	a birch tree
2.	L l	Luis	a quicken tree
3.	F ꝼ	Fearn	an alder
4.	S ſ	Sail	a willow
5.	N ŋ	Nion	an aſh tree
6.	H h	Uath	a white thorn
7.	D ð	Duir	an oak
8.	T τ	Tinne	*not expounded*
9.	C c	Coll	an hazel tree

Order.

Order.	Figure.	Name.	From Trees.
10.	Q 4	Queirt	an apple tree
11.	M m	Muin	a vine
12.	G ᵹ	Gort	ivy
13.	Ng ᵑᵹ	Ngedal	a reed
14.	P p	Pethpoc	*not expounded*
15.	Z ɾȣ	Ztraif	a black thorn
16.	R ɾ	Ruis	an elder tree
17.	A ɑ	Ailm	the fir tree
18.	O o	Onn	broom or furze
19.	U ur	Ur	heath
20.	E e	Eadhadh	an aſpen tree
21.	I ı	Idho	the yew tree
22.	Ea eɑ	Eabhaah	an aſpen tree
23.	Oi oı	Oir	the ſpine tree
24.	Y uı	Uillean	the honeyſuckle
25.	Io ıo	Iphin	the gooſberry tree
26.	Ae ɑe X	Amhancoll	*not expounded*

Of theſe letters, the five laſt are diphthongs. Q, Ng, Z, are reckoned ſuperfluous conſonants, and are thrown out of the modern alphabet, ſo that the remaining letters are only 17, which compoſe the abgitur or alphabet now in uſe, and are placed in order as the latin abcdarium.

The ancient grammarians called the alphabet ꝼɑoıȣh or ꝼɑoȣh, *Faoidh*, or *Faodh*, i. e. a voice, a ſound or language; becauſe ſuch letters are expreſſive of the voice and language. The moderns, to ſupport their hypotheſis, have corrupted this word to ꝼeɑȣh, *Feadh*, a wood; and from hence have denominated the letters after certain trees, three of which they are at a loſs to expound. According to *Neuman* the Hebrew letters do each ſeparately ſignify the idea either of motion, ſpace, or matter; hence each Hebrew word is at once a name, and a definition of the ſubject, and all objects in the natural

and moral world muſt be known as ſoon as their names are known, and their ſeparate letters conſidered. The proper names of men being borrowed from ſuch ideas as *Adam*, i. e. red earth, it is more rational to ſuppoſe our learned anceſtors named their letters according to *Forchern*, from men, rather than from trees.

It now remains to account for the ſimilarity of the Iriſh to the Saxon character. From a compariſon of the two alphabets it will not appear that either borrowed their letters from the other; the Saxon ᚩ ᚦ ᚹ ᚻ ᛇ ᚱ ᛋ ᛏ F I K L N Q R T X Y Z are all unknown to the Iriſh, although the language would well have admitted moſt of them; on the contrary, the pointed conſonants of the Iriſh (which are thoſe, and only thoſe, to which the Hebrews add a *dageſch)* are unknown to the Saxons.

It is evident then that both the Iriſh and the Saxons received their letters from the ſame fountain-head, the Phœnicians. Bochart has fully proved that the Phœnicians ſettled colonies in Germany and Gaul. To this author I muſt refer the reader to avoid quotations, and ſhall only add one more reſpectable authority. (*e*) *Colonias porro ex Aſia in Germaniam acceciſſe, tam antiqua monumenta quam antiqua hiſtoria confirmant. Phœnices ſanè ſeu Cananæos a terra ſua abactos illuc migraſſe ab Hebræis proditum eſt.*

בי ארצ אלמגויא הכנעים הם שברחו מפני כני ישראל i. e. *In terra Almaniæ ſunt Cananæi, qui fugerunt à facie filiorum Iſrael.* Traditionem hanc refert Aben Ezra in ſuis ab Abdiam Commentariis.

As to the Hebrew characters now uſed by the Jews, many learned authors think they were firſt invented by Ezra. Scaliger, who is juſtly ſtiled *Princeps literarum ſui ævi*, is ſo much convinced of this, he reproaches every one not of the ſame opinion. In his Epiſt. ad Thompſonum & Ubertum, he affirms, " *Græcas literas a Phœniciis natas, quibus omnes olim & Cananæi & Hebræi uſi* " *ſunt, adhucque Samaritani utuntur; neque alias in uſu fuiſſe a temporibus Moſis* " *ad*

(*e*) Sheringham De Anglorum Gentis Origine, p. 68.

" *ad excidium templi. Nam eæ quibus Judæi hodiè libros, & omnia acta ſua ſcri-*
" *bunt, nuperæ & novitiæ ſunt, ex Syriacis depravatæ, illæ autem ex Samarita-*
" *nis : quod cum luce clarius eſt, tamen quidem ſemidocti, ſemitheologi, & ut ſig-*
" *natius loquar, ſemihomines non ſolùm Judaicas literas verè Hebraicas eſſe priſcas*
" *audent dejerare, ſed etiam impios putant, atque adeo vocant, qui aliter ſentiunt :*
" *miſeram vero doctorum & priorum hominum conditionem, ſi doctrinæ & pietatis*
" *ſuæ non alios teſtes haberent, quam aſinos.*

Grotius, *Morinus*, *Voſſius* and *Bochart*, agree with *Scaliger*, and of the antients, *Hieronymus* and *Euſebius* are of the ſame opinion. The author of our Iriſh Uraceact (or ancient primer) ſays the ſame, " *Maoiſi diona beaos fuair* " *litera na n Ebre iar na ſgribeadh da laimh De aſleaibh Sina ag tidnocal reachda* " *do Maoiſi. Eſtras immurro iar Maoiſi*," i. e. Moſes received the Hebrew letters from the hand of God, with the laws written by him, on Mount Sinai. But Eſdras invented other letters after Moſes.

Scaliger further obſerves, he had ſeen coin of the Hebrews with Inſcriptions in *Samaritan characters*. From hence we may conclude that the Phœnician letters were nearly the ſame as the ancient Samaritan, which will be found on compariſon to be very ſimilar to the Iriſh, allowing for the reverſion of ſome. *Quia literarum ſitum cum ipſa Scriptione*, (ſays Bochart) *mutari neceſſe fuit, poſtquam dextrorſum ſcribi cæptum eſt, cum Phœnices & Ægyptii, teſte Herodoto, ſcripſerint ſiniſtrorſum, ut hodieque Hebræi, Syri, Arabes*, &c. *Quæ mutatio facta eſt natura duce.*

Abbe Barthelemy has copied many Phœnician inſcriptions and medals in Malta and Sicily, from which he has made a Phœnician alphabet, varying in many reſpects from ſome authors. Vide Mem. de Literat. tom. 30.

Plate 8. ſhews the Samaritan alphabets from Duretus, Ambroſuis, Dr. Bernard; and the Phœnician from Abbe Barthelemy, with the Iriſh alphabet juxtafixed.

Spencer,

Spencer, in his View of Ireland, p. 1548, aſſerts the Iriſh character to be Phœnician or Perſian, and to be brought by the Mileſians from Spain: he denies that the ancient Scythians had the uſe of letters.

CHAP. III.

Remarks on the letters of the Iriſh alphabet.

A.

A Is diſtinguiſhed by the moderns by the appellative of *ailm*, which ſeems to ſignify properly the *palm tree*, although O'Flaherty interprets it the *fir-tree*. It is ranked among the broad vowels, and in all the ancient manuſcripts, *a*, *o*, and *u*, are written indifferently one for the other, as *agas*, *ocas*, *agus*: thus among the *Æolians* we find *o* written for *a*, as *ſtrotos* for *ſtratas*, *ono* for *ano*; and the *Latins* have imitated them, writing *domo* for the Greek *damo*; *Fovius* for *Fabius*; *forreus* for *farreus*.

A was ſometimes written for the *ea* of the moderns; as *dagh* for *deagh*, good; *ao* and *aoi* are ſubſtituted for *æ* and *œ*; ſo *eoi* for *eo*, *iai* for *ia*, &c. ſo in the *Ionic* inflexions of nouns *oio* is the genitive of *ou*; this is moſt common in Greek verſe, to give a more ſweet and muſical ſound; thus *Gephyræi* (the Phœnicians) in the Latin edition of Herodotus is written *Gephyraioi* in the Greek original: theſe diphthongs and tripthongs are much leſs difficult to pronounce in the Iriſh, as their grammarians affirm, that two or three vowels form but one ſyllable, although they allow them to be pronounced as two.

For this reaſon the *bards* and *poets* frequently ſtretched out the words, and multiplied the ſyllables according to the exigency of the verſe. To do this, they threw in *d'* or *g'* aſpirated by *h* in order to divide the ſyllable, and this has been ſo univerſally practiſed both in verſe and proſe, as to diſguiſe its radical *Celtic* ſtructure.

The

The *Æolics* did the ſame: thus *Jaones* was pronounced *Javones* or *Jafones*; thus *d* is inſerted between two vowels in many *Latin* words, both to diſtinguiſh the ſyllables, and to prevent an *hiatus*, particularly in compounds which conſiſt of the iterative particle *re*, and the following part, or radix, with a vowel, as *redarguo*, *redeo*, *redigo*, *redimo*.

This rule, together with that of ſubſtituting ſmall or broad vowels in the latter ſyllables, to correſpond with the vowel immediately following the conſonant in the preceding ſyllable, has been very deſtructive to the original and radical purity of the *Iriſh* language.

This metamorphoſing the language from its radical ſtructure, has given great reaſon to ſuppoſe that the Iriſh word *Gall*, a Gaul; plural, *Gaill*, Gauls, the adjective of which is *Gailic*, has been corrupted by the adventitious *d* into *Gaidill*, and from thence into *Gaidhill*, *Gaidhilic*, &c. whoſe genitive is *Gaedhilice* or *Gaedhilige*, now wrote *Gaodhailic*, *Gaodhailige*, by the unnatural ſubſtitution of *ao* for *æ* or *oe* of the ancients.

The Iriſh antiquaries all differ in the etymology of this word *Gaodhailg*, ſome deriving it from *Gadelas*, and *Gaodhall Glas*, others from *Gaodhla*, *Gaodin*, *Gaothin*, and laſtly ſome from the Greek *Gaoith-dil*: Keating's hiſtory of Ireland, p. 34, 36.

To make the Iriſh antiquary ſome amends for robbing him of his *Gadelas*, we will prove this word *Gall* to be of greater antiquity, being given to *Noah* by the Babylonians.

"Ogyges (inquit Xenophon de æquivocis) plures fuere. Primus atavus "Nini (ideſt Noa) quem Babylonii *Gallum* cognominant. Quod in inundati-"one, etiam ſuperſtes, alios eripuerit, & genuerit. Hinc ſagæ, apud quos "navigio ſalvatus eſt, & ereptus, ratem vocant *Gallerim*, quæ undis ſalvet." Noa igitur *Gallus* dicitur a diluvio imbriumque exceſſu; nam גל *Gal* (ut annotavit vir eruditus *Guiliel Poſtellus* in lib de Etruriæ origine) fluctum ſignificat,

ficat, & aquarum copiam, (Hibernica cala, Oſtium & Cala.) Hinc & Italiæ antiquiſſimam gentem (quam Noa Gallus condidit) *Umbrios* a Græcis putant dictos, quod inundatione terrarum imbribus ſuperfuiſſent. Plin. teſte. in lib. 3. Nat. Hiſt. c. 14.

Eoſdem Thuſci olim (*Poſtello teſte*) vocabant *Gallum*, i. e. *impluviatos:* quos poſteritas vocavit *Gallos*. Quod ratum fit è Solino. Qui in collectaneis, *Veterum*, inquit, *Gallorum prolem Umbros eſſe Marcus Antoninus aſſeverat*. Et Cato in proæmio libri de originibus tradit, *ex Scythia veniſſe Janum cum Gallis progenitoribus Umbrorum*.

Ab avito Nomine *Gallo*, *Gomerus* etiam *Gallus* appellabatur, (vid Poſtelli, lib. de Etruriæ orig.) Indè *Gallorum* ſive *Galatarum* natio & nomen. Ejus enim proles ſunt: & ab ipſo olim *Gomaritæ* dicti ſunt. "*Quos enim* Græci "*nunc* Galatas *vocitant*, Gomaritas *olim dictos*, Gomarus *condidit*." *Joſephus Antiqu. Jud. lib.* 1. *cap.* 7. *Gallos intelligit*. Græci enim Γαλατας vocabant nonmodò regionis illius, quam nunc *Galatiam* dicunt incolas; (qui tamen ipſi *Galli* fuerunt, qui relicta patria, ſedes eò loci fixerant; Plin. 6, 5. c. 32. quo facit & quod tradit D. Hieronymus, *Galatas*, ad quos ſcripſit Paulus Apoſtolus, (quique *Celtarum* ſoboles ſunt, ut Livius & alii docent, eadem loquutos ſuo tempore linguâ, qua Treveri, *Gallorum* populus, utebantur) ſed omnes in univerſum *Celtas* ſive *Gallos*. Quod ex omnibus ferè Græcis ſcriptoribus, qui de ipſis mentionem faciunt, clarè elucet: rectè igitur ſcitèque Ammianus Marcellinus, lib. 15. *Gallos Græcus ſermo appellat*. Idque (ut multi volunt) propter lacteum gentis colorem. γαλα enim Græcis eſt quod Latinis lac, (Hibernicis Gall.) His ergo Γαλατὸς (Hibernica Geal) album ſignificat, ut contra Δίβυς & Μαυρός (Hibernica dub & marb) nigrum. Alii tamen *Galatas* amatre regis cujuſdam *Celtarum* dictos putant. Forſan attamen, ut vox *Gallus* a גל *gal* orta ſit, ita γαλαται a גלה *Gallah* vel גלת *Galath*, i. e. pluvia; (unde Cambro-Britannica vox *glau* & (Hibernica Gal *Caligo*) ac ſi dicas impluviati vel inundati. Del Phœnic. part 2. p. 12.

Again,

Again, The learned Pezron has proved the *Celtæ* to have taken the name of (*f*) Gallu, (i. e. conquerors) from the time of their firſt emigration from *Media* into *Cappadocia*. Let the Iriſh antiquary then unfetter himſelf from thoſe *Gadelian chains*, which from their bad conſtruction and cankered ruſt, ſnap aſunder at the firſt touch, and keep him under by their weight, not by their texture. There are innumerable and undeniable proofs yet remaining in Ireland, which defy their jealous adverſaries to rob them of their *Phænician* and *Iberian* honours. This idiom of *their* language, when compared with the *Hebrew* and *Oriental* languages in oppoſition to the *Cambro Britannic*, or *Welch*, will amount to more than a bare aſſertion: it is the ſtrongeſt proof of their intercourſe with the *Phænicians*, and of their early uſe of letters, for nothing but that uſe in a ſequeſtered iſland could have preſerved that *affinity*, and thoſe *arts* which had been loſt in *Gaul*, *Britain*, and *Germany*, before the Romans made conqueſt of them.

The early introduction of arts, ſciences, and of literature into this country, and its early knowledge of eaſtern hiſtory, can be no longer a myſtery; the numerous oriental-like monuments diſperſed through Ireland, are ſo many living witneſſes of the exiſtence of the arts, and of their perfection, at a time the other Britiſh iſles were much inferior. Theſe ſhall one day be preſented to the public: the Iriſh antiquary, wedded to his poetical genealogy, has overlooked what is in truth commonly reſerved only for the antiquary and the draughtſman united.

B.

B, is a labial letter, and the firſt conſonant in the alphabet. In the Iriſh manuſcripts of a late date it is written for *p*; as for the ancient *duph*, *pa*, they write *dubh*, *ba*, for the *p* was only *b* ſoft, and this is its appellative in the Iriſh alphabet, viz. *B bog*, or *P poc*. Thus the Greeks *bikros*, for *pikros*, and the Latins *poplicola* for *publicola*; *ſcribtum* for *ſcriptum*.

(*f*) This word *Gallu* is ſtill preſerved in the Britiſh Celtic, ſignifying power; the Iriſh word is *calu*. See the Welch Pater Noſter.

By putting a (*g*) point over *b*, or an apoſtrophe, as in this grammar thus, *b'*, it ſounds like *bh* or *v*: ſo the Greek *Barrhon* is written by the Latins *Varro*. *Birgilios*, *Virgilius*; *biote*, *vita*; in Iriſh *beatha*, or *veat'a*.

B in Iriſh approaches the ſound of the Hebrew *Beth*, much cloſer than the Chaldean *Betha*, or the Greek *Beta*, being called in Iriſh *Beith*, and in Hebrew *Beth*.

The Iriſh conſonants, *b*, *c*, *d*, *g*, *p*, *t*, by a full point or an apoſtrophe over them, loſe their ſimple ſtrong ſound, and pronounce like the Hebrew conſonants, *bh*, *ch*, *dh*, *gh*, *ph*, *th*, which are ſimply and genuinely aſpirates.

Theſe Hebrew conſonants called *Begad-kepbar*, i. e. *memoriæ cauſa*, by fixing a dageſch or point in the middle of them, do thereby loſe their aſpirate-ſound, and pronounce ſtrong like the Iriſh conſonants, *b*, *c*, *d*, *g*, *p*, *t*; ſo that the Hebrew aſpirates may be changed into Iriſh conſonants, and thoſe reciprocally into Hebrew aſpirates.

This reciprocal affinity of the Iriſh with the Hebrew language, clearly demonſtrates the antiquity of the Iriſh, and its ſuperiority in refinement over the neighbouring *Celts*, who have only in part made uſe of it, and have loſt the true ſound of double conſonants, as will evidently appear by comparing their pronunciation with their orthography.

The patriarchal ſcripture had no points, nay the moſt learned rabbins affirm, was written with vowels: when this modern refinement, both in the Hebrew and the Iriſh, took place, [*for the ancient Iriſh manuſcripts are alſo without aſpirates*] I believe is difficult to determine: that the Britains or Welch did not aſpirate

(*g*) For want of a proper type of Roman caſt with a point, as in the Celtic or Iriſh, we have in this grammar ſupplied the place with an apoſtrophe, which ſeparates the word by the ſpace taken up by the apoſtrophe, yet we prefer this method rather than embarras the Engliſh reader with a number of *bh*; as inſtead of *cruthughadh*, we write *crut'ug'ad'*, in imitation of the Iriſh cpuṫuġaḋ.

aſpirate their conſonants is evident; and the Iriſh name for a ſtammerer is *Brito balb'* (Lat. brito balbus) becauſe they ſeemed to ſtammer and pronounce awkwardly.

C.

This letter preſerves a ſtrong ſound in its unaſpirated ſtate, in all parts of a word, and is in its own nature equal to the Greek *kappa*, or the Engliſh *k*. When it is pointed or aſpirated, it then carries the ſoft gutteral ſound of the Greek *chi*, or the Spaniſh *x*.

The Iriſh copiſts have often ſubſtituted G for C, and this was excuſable as they certainly are letters of the ſame organ: thus for *cab'ra*, Lat. *capra*, a goat, they wrote *gab'ar*, now pronounced *gower*; for *camul*, *gamul*; for *deic*, or *deac*, *deag*; and for *con gallaib'*, Lat. *cum gallis*, they write *go n'gallaib'*. And è contra, they ſubſtitute *c* for *g*; *d* for *t*; as indeed they are in moſt of the antient languages, as appears by the tables of Dr. Morton and Dr. Barnard.

C never uſurps the pronunciation of S, common to ſome languages, as in the latin word *Cicero*, nor of *t* following the vowel *i*, in *Titius*, *Mauritius*: but when *c* is doubled, it ſounds like *g*, as a *ccín*, to be read *agín*.

D.

In the ancient MSS. *d* and *t* are written indifferently, as *carad* for *carat*, a friend; *iad* for *iat*, them; and this was common among the Greeks and Latins, as *oude*, and *oute*; *haud* and *haut*; *quodannis*, *quotannis*. See more remarks on this letter in the preface, and in the letters A. B. to which I ſhall add, that in the Iriſh language there are no *redundant* conſonants, though there are ſome that may appear not properly radicals. Of the adventitious *d* I have already ſpoken, yet there is another kind of additional conſonant frequently to be found at the beginning of a word, particularly when ſuch words have a reference to perſons or things, as *a n'dòirne*, *ar n'dòc'as*, *a g'eìnn*, *their fiſts*, *our*

hope, *their heads*; where the conſonants *n* and *g* are foreign to the words they are prefixed to, yet the nature of the language abſolutely requires them.

Nor do theſe *non radical* conſonants clog the language, or render it diſagreeable in uſe, for they are either mollified, or rendered quieſcent by the aſpirate; but then it eclipſes the radical conſonant, ſo that the word is pronounced as if that radical had no exiſtence. If the radical had been omitted as is uſual in the *Welch*, the Iriſh language could not have preſerved its original ſtructure and propriety.

E

Is called by the Iriſh a ſmall vowel. It is ſometimes long, and ſometimes ſhort, and thus anſwers the Greek *epſilon* and *eta*, as *Capelles* ingeniouſly obſerves of the latin *E vocalis*, ſays he, duarum Græcarum vim poſſidet, nam cum corripitur, *epſilon eſt*, cum producitur *eta eſt*. Its appellative in Iriſh is *eadha*, not much unlike the Hebrew *heth:* it is commutable with *i* only, and the Latins obſerved the ſame, writing *Dii* for *Dei*; *heri* for *here*; *omnis* for *omnes*, &c.

F.

F is called a weak conſonant, becauſe by a point it loſes all its force, as *don fhear*, or *don f'ear*, is pronounced *don ear*; *af'ir*, *a ir:* it is the ſame as the Hebrew *vau*, and not unlike both in ſound and figure: it agrees in many words with the Latin *v* conſonant, as *fir*, a man; Lat. *vir*; *fion-vinum*; *fo-cal-vocalis*; and in ſome it agrees with the Greek as *feall* and *fala*, deceit. Gr. *Phaulos*. Lat. *Vilis*.

When a *b'* pointed is prefixed to *f'*, it ſounds like *v*, as *a b'fad*; *a b'fuaire*; is pronounced *a vad*; *a vuaire*. *d*, *t*, *m*, prefixed to *f*, quite eclipſes it, as *d feoil*, *d fear*, *t feoil*, is pronounced *deoil*, *dear*, *teoil*; *m feoil*, alſo *meoil*; yet it muſt always ſtand in the writing to preſerve the radical frame of the word.

G is

G.

G is called a heavy conſonant; when aſpirated is reckoned among the light conſonants, and then is pronounced with a ſmall gutteral, terminating with *y*, as *g'York*, *g'Young*, at the beginning of words; but when aſpirated in the middle it almoſt loſes its ſound, as *Tig'earna*, *Tiearna*; and aſpirated at the end of words, it quite loſes its ſound, as *Righ*, *Ri*.

In its natural ſtate it is as powerful as the Greek *gamma*, and in its form, in ſome of the ancient manuſcripts, reſembles the old Abrahamic and Phœnician *gimel* in Dr. Barnard's table.

Some aſſert the Hebrews call this letter *gimel*, from its crooked figure reſembling a *camel*; but all agree it betokens curvature, ſo in Iriſh it is called *gort*, ivy, from the crooked figure of the ſtem of that ſhrub.

Of its commutation with the letter C, ſee C.

Some have concluded that the letter *g* was not originally in the Roman alphabet, till after the firſt Punic war; and Plutarch informs us it was brought in by Sp. Carvilius, for which reaſon Diomedes calls it *nova conſona*. But this muſt be a miſtake, for the *Latins* received their alphabet from the *Greeks*, who had theirs from the *Phœnicians*, which always had the *gimel* or *g*, different from the *caph* or *c*; both which letters were from the beginning in the old *Ionic alphabet*, as appears by Barnard's eighth alphabet, col. 9. and conſequently the Latins always had the letter *g*; for, I believe it cannot be proved they ever wrote *cenus*, *ceneratio*, *cauduim*, for *genus*, *generatio*, *gaudium*.

H.

Although the antient Iriſh authors uſed this letter H as a conſonant, and the moderns do the ſame in many words, they will not allow it a place in the alphabet. The *theta* of the Greeks was anciently wrote with T H, two diſtinct

ſtinct letters; and it is probable our Iriſh grammarians thruſt it out much about the time the *theta* was introduced; it is to be obſerved that H preſerves the ſixth places in both the ancient alphabets here given.

Before nouns of the feminine gender beginning with a vowel, H is ſtrongly expreſſed in the Iriſh as in the Engliſh. For example, *a haig'*, *a h'or*, *her face*, *her gold*, where the *h* is as powerful as in the Engliſh *head*, *hound*.

I.

I is one of the ſmall vowels, and commutable only with E; it is called *iod'a*, which is not unlike the Greek *iota*, or the Hebrew *jod*.

The Iriſh do not admit of an J conſonant no more than the Greeks; and the Latins did not uſe it as a diſtinct character; for Priſcian tells us they wrote *peiius* for *pejus*, and *eiius* for *ejus*.

L.

L is a letter which admits of no aſpiration. This letter, at the beginning of a word which has reference to the female ſex, is pronounced double, altho' written ſingly: *a làm'*, is pronounced *al làm'*, as in the Spaniſh words *llamar* and *lleno*. L, before ſubſtances of the plural number, is alſo pronounced double, as *a leab'ar*, their book.

The double *l* in Welch is corruptly pronounced, as *ſ*, and ſometimes as *ſſ*.

M.

M is naturally one of the ſtrong conſonants in this language, but is often changed to a light one by a point or aſpirate, and then it pronounces like *v*, as *m'at'air*, *m'aig'dion*, *vat'air* or *vahair*; *vaig'dion* or *vaidion*, or rather *wahair*, *waidion*, being ſmoother in ſound than *b'*; it is called *muin*, and in figure reſembles the initial *mem* of the Hebrew.

It alſo is a prefix and ſuffix pronoun in which it bears a very ſtrong affinity with the Hebrew pronouns. See the chapter on Pronouns.

M is often ſet before *b* in the beginning of words, in which caſe b is not pronounced, altho' it be the radical letter, as *a mbliag'ana*, this year; *a mbeaſa*, their manners, muſt be pronounced *a mliana*, *ameaſa*.

M is ſometimes ſubſtituted by the moderns for *b*, as *bean*, a woman, *gen. mnaoi*; *bo*, a cow; gen. *muin*, although the ancient MSS. convince us *b* was preſerved throughout the declenſion. So the *Æolians* did the ſame, as *bellein* for *mellein*; *picculas* for *micculas*; and hence the Italians retain *picolo*, little. The Latins did the ſame, as for *ſubmitto* they wrote *ſummitto*.

N.

N is never aſpirated or eclipſed, and is called a light conſonant; but when prefixed to *g* it is called a heavy conſonant, and then both letters are called *Ngeatal*.

The appellative of N is *nuin*, which is ſimilar in ſound to the Hebrew *nun*: it is often doubled to give the ſtronger ſound, as *ceann*, *lann*; in MSS. the double *nn* is never wrote, but a ſtroke is ſet over the *n*, thus $\bar{n}$, which was formerly the cuſtom of the Latins, and by the ignorance of copiſts and engravers has often cauſed many dubious words, as *Clemeti* for *Clementi*; *Cojux* for *Conjux*.

The Greeks in like manner omitted *n*, as *Horteſius* for *Hortenſius*; *Gallia Narboneſia*, *Lougdoneſia*, *Hiſpania Tarraconeſia*, for *Gallia Narbonenſis*, *Lugdunenſis*, and *Tarraconnenſis*; and the Latins inſerted it where it had no right as *Conjunx* for *Conjux*; *totiens* for *toties*; *quotiens* for *quoties*: all which has happened from the copiſts, not underſtanding the - over ſome of the vowels, only to denote the long pronunciation and over others for the letter *n*. This is

a miſtake

a miſtake frequent with our Iriſh copiſts, and all languages whoſe hiſtories depend on MSS. muſt be liable to the ſame error.

At the beginning of words pertaining to the feminine gender, or nouns, or words of the plural number, *n* is pronounced like *gn* in the French *Signeur*, or *nn* in the Spaniſh word *Sennor:* thus *a neart*, her ſtrength, is pronounced *an neart*.

O.

O is a broad vowel, and therefore uſed indifferently for *a* or *u*. The *Greeks*, eſpecially the Dorians did change their *au* into *o*, as *troma* for *trauma*, a wound; *olax* for *aulax*, a furrow; and the Latins anciently wrote *coda* for *cauda*.

Plinius ſays ſome ſtates of Italy made no uſe of this letter, particularly the *Umbrians* and *Thuſcans*, but always wrote *u* inſtead of it.

O is ſometimes ſhort and ſometimes long, and therein correſponds with the Greek *omega* and *omicron*.

P.

P is ranked among the hard conſonants; when pointed or aſpirated it pronounces as the Greek *phi*. The modern grammarians do not pretend to ſay from what *tree* it borrows its name, and it is obviouſly no more than *B ſoft*, and was not introduced into the Iriſh alphabet before St. Patrick brought in the Roman; for in all the ſubſequent MSS. a clown is written indifferently *brutac'*, or *prutac'*; *ſib'* or *ſip'*; for which reaſon B is often put before P, as *a bpian, their pain*; *a bpeacad', their ſins*; pronounced *a bian, a beacad'*.—"In a very "ancient vocabulary I have by me," ſays Mr. Lhwyd, "*p* is entirely omitted." So it is in the firſt alphabet in this grammar; and in the *Lit. Run. of Olaus Wormius* there is no difference between B and P. The Greeks alſo wrote *bicron* for *picron*, &c. The Latins ſay *paſco, to feed*, from *boſco*, Greek; *papæ* from *babai*, *puteus* from *buthos*.

Mr.

Mr. Lhwyd obſerves that many words whoſe initial is P in the Britiſh, begin with C in the Iriſh: as *praid*, *wherefore* Welch, *cread*, Ir: *Pryv*, a *worm* W. *Cruim'*, Ir: *prenn*, a *tree* W. *crann*, Ir: *pen*, a *head* W. *cean*, Ir: So likewiſe between the Greek, Latin and Iriſh, the ſame may be obſerved, as *caiſg* and *caſga*, Ir. *Eaſter*, *Paſcha*, Gr. and Lat. which is derived from the Hebrew *paſach*, and *Caiſg* is therefore a corruption.

Thus the *Celtic* words ſtill preſerved in the Iriſh, viz. *clum'*, *cuilſe*, *corcur*, *cland*, *cob*, *obuir*, *ſecht*, were reſpectively the originals upon which the Latins formed *pluma*, *pulſus*, *purpura*, *planta*, *copiæ*, *opus*, *ſeptem*, conſequently the primitive *lingua priſca* had *cluma*, *culſus*, *curcura*, *clanta*, *cobiæ*, *obus*, *ſeptem*.

The alphabet firſt brought into Greece by *Cadmus*, and afterwards to Italy by *Evander*, conſiſted but of 16 letters, as we are aſſured by Tacitus and Pliny, which could not be without excluding the letter P as well as H, which makes but an aſpirate in ſeveral languages.

R.

R is a light conſonant, and ſuffers no aſpiration; its appellative is *Ruis*; before words of the female ſex it is pronounced double, as has been obſerved on the letters N and L, except it be before adjectives, and then it is always pronounced ſingle of whatever gender or number, the things or perſons referred to, ſhould happen to be.

S.

S is not ranked in any particular order of conſonants, but is called *aimrid*, that is *barren*; and by the Bards it is called the *queen of the conſonants*, becauſe in Iriſh verſe it will bear no other conſonant to correſpond with it; for the Iriſh *Proſodians* are as punctual in the obſervance of *union* and *correſpondence*, as the Greeks and Latins are in the collocation of their *dactyles* and *ſpondees*. So we find in the Greek diviſion of the conſonants into mutes, liquids, &c. that ſigma, like the Iriſh S, is ſtiled *ſuæ poteſtatis litera*.

Its appellative in Iriſh is *ſuil* or *ſail*; when the article *an* is prefixed before words beginning with S, if it be of the feminine gender, an adventitious T muſt be put before the S, and S loſes its ſound, unleſs in ſuch words the letter T or D follows the S; thus, *an ſtuirm*, *an ſtiur*, *an ſdait*, ſuffer no eclipſe; but *an sùil*, *an ſròn*, muſt be written *an tsùil*, *an tſròn*, which are pronounced *an tùil*, *an tròn:* but words of the maſculine gender beginning with S, admit not of an eclipſe, as *an ſlinnean*, *a ſhoulder*; *an ſolus*, *the light*.

When S comes between two broad vowels, it is pointed or aſpirated, and then loſes its ſound, and is not pronounced as *a s'ùil* muſt be read *a hùil*.

T.

T is ranked among the hard conſonants; its appellative is *teine*, but the explication of it is not given by any modern grammarian. It is naturally commutable with *D*, as has been obſerved at the letter D; but this unlimited preſumption in ſubſtituting letters for each other which hold different places in all alphabets, muſt be prejudicial to the affinity which the words of that language may radically bear with words of the ſame meaning in other languages: thus the Welch have commuted *th* for *dh* in the word *bothar*, *deaf*, which in the radical Iriſh is *bodhar*, pronounced *bour*; but the Welch pronounce it *bothar* as the Engliſh do *th* in *mother*.

The letter T is a prefix before all words of the maſculine gender beginning with a vowel, if preceded by the article *an*, as *an t'anam*, *the ſoul*; *an téan*, *the bird:* it eclipſes the letter S in certain words. See S.

When T is pointed or aſpirated, it loſes its ſound, and is rendered quieſcent, as *a t'eanga*, his tongue, is pronounced *a heanga*.

U.

U is one of the three broad vowels, and uſed indifferently for *a* and *o* in the Greek and Latin as well as the Iriſh: See A, O. Its appellative is *U*, *heath*,

heath, according to ſome of the modern grammarians, and *ùb'air*, or *ùr*, the *yew tree*, according to others.

U is the initial or leading vowel of the three uphthongs *ua*, *ui*, *uai*. Sciop-pus and Cariſius have remarked that a ſyllable may be formed of two or three vowels, as *aquae*; yet Quintilian will not allow that three vowels can be united in one ſyllable. But a ſyllable of three vowels is eaſy and natural in the Iriſh language; the Hebrews have the diphthong *ui*, as alſo words conſiſting of but two vowels, as *ai*, *an iſland*, *a region*, *a country*; the Iriſh have alſo ſome words of one ſyllable only, as *a*, *a hill*, or aſcent; *o* an ear, a ſon; *i* an iſland.

As Monſ. Bergier allows no radicals but conſonants, how would he make out the radical formation of the Hebrew word *ai*, or the Iriſh words, *a*, *o*, *i*, or of the Greek *uiou*, the gen. and *uiea*, the accuſat. of *uieus*, *a ſon*, and of many others of a like conſtruction in other languages? He certainly had overlooked the word *eau*, which in his own language ſignifies *water*. With great ſubmiſſion to Monſ. Bergier, the vowels muſt have been amongſt the radical elements of all words.

Theſe remarks being premiſed will facilitate the reader in the pronunciation which we ſhall commit to rule in the next chapter.

CHAP. IV.

Of the modern Alphabet.

THE number, order, names, and pronunciation of the Abgitur, or vulgar alphabet, now in uſe.

Order.	Figure.	Names.	Pronunciation.
1.	A a 𝔄 𝔞	Ailm	aw
2.	B b 𝔟 𝔟	Beith	beh
3.	C c C c	Coll, ceith	k
4.	D d 𝔇 𝔡	Duir, deith	deh
5.	E e 𝔢 e	Eodha	e French
6.	F f 𝔣 𝔣	Fearann	ef
7.	G g 𝔊 𝔤	Gort, geith	γ gamma, Gr.
8.	I i 𝔦 𝔦	Iogha	i, French
9.	L l 𝔩 𝔩	Luis	l
10.	M m 𝔐 𝔪	Muin	m
11.	N n 𝔑 𝔫	Nuin	n
12.	O o O o	Oir	o
13.	P p 𝔓 𝔭	Peith	peh
14.	S s S ſ	Suil	ſh.
15.	T t 𝔗 𝔱	Teine	teh
16.	U u U u r	Ur	oo, Engliſh
17.	H h 𝔥 𝔥	Uath	h.

Theſe ſeventeen letters are divided into vowels and conſonants.

Of the Vowels.

The vowels are five in number, *a*, *o*, *u*, *e*, *i*, whereof the three firſt, *a*, *o*, *u*, are broad, and the two laſt, *e*, *i*, are narrow.

In

In words of two or more ſyllables, regard muſt be had to the correſpondence of the vowels, for when the *laſt* vowel of the former ſyllable is a broad vowel, the firſt vowel of the following ſyllable muſt be broad alſo; and when in ſome *latter* ſyllable the vowel is ſmall, the laſt of the immediately preceding muſt be *ſmall* alſo. Example, *du-ne*, a man, is falſe orthography, becauſe the laſt ſyllable ending in a *ſmall* vowel, the firſt muſt end in a *ſmall* one alſo, as *dui-ne*.

No vowel is ever to be doubled as *ee*, *oo*, &c. in the ſame ſyllable.

The diphthongs, or union of two Vowels are thirteen.

		Example.
ao	as y or i in bird	*ſaor*
æ	or ae	*gaeth*
ai		*cail*
ea		*fear*
ei		*ceir*
eo		*ceol*
eu		*ſeud*
ia		*cliar*
io		*cior*
oi		*coir*
ua		*fuar*
ui		*fuil*

The tripthongs are five.

aoi	*caoin*
eoi	*feoil*
iai	*liaigh*
iui	*ſtiuir*
uai	*cuaird*

All

All which the grammarians diſtinguiſh by the Iriſh names taken from the leading vowels: thus the three firſt are apthongs, the four next epthongs, &c. The modern Iriſh make no uſe of *au*, *ie*, *oe*, *ue*, *uo*, all of which were in uſe formerly, for they anciently wrote *oe* where they now uſe *ao*; as *coel* narrow, now *caol*.

From this enumeration of the vowels, diphthongs, and tripthongs, it follows, that the vowel terminations of all the words in the Iriſh language are but twenty-three following.

a	*la, ealadha*
ea	*fear, cuigear*
ia	*ciar, ſiar*
ua	*ſuar, dua*
e	*gne, ſile*
ae	*ſae, lae*
i	*ni, li*
ai	*cail*
iai	*liaigh*
eoi	*ſeoir*
ei	*ſeil*
eoi	*ſeoil*
iui	*ſiuir*
oi	*coir*
eu	*ſeud*
uai	*cluain*
o	*cló*
ao	*caol*
eo	*beo*
io	*ſior*
u	*luch*
iu	*ſliuch*
aoi	*maoil*

Concerning

Concerning which obſerve,

1. That *eu*, *ia*, and *ua*, are always long; but the other diphthongs and all the vowels are ſometimes long and ſometimes ſhort.

2. That as the vowels are divided into broad and narrow, ſo the diphthongs and tripthongs ending in *a*, *o*, *u*, are broad, and thoſe ending in *e*, *i*, are ſmall or narrow.

Of the Conſonants.

The conſonants are twelve in number, viz. *b*, *c*, *d*, *f*, *g*, *l*, *m*, *n*, *p*, *r*, *s*, *t*, which are divided into mutable and immutable.

The mutable are ſuch as by the addition of an h, or elſe by a full point (·) above them, or by an apoſtrophe, as in this grammar, (thus *m*') either alter or loſe their pronunciation: they are 9 in number, viz. *b*', *c*', *d*', *f*', *g*', *m*', *p*', *s*', *t*'. The immutables are *l*, *n*, *r*, which always retain their ſound.

Some of theſe mutable conſonants, when an aſpirate or h is added, become other conſonants, which may therefore be called ſecundary or auxiliary mutes; and others are annihilated, the uſe of writing them being only to point out the radix, and to prevent the diſguiſing of the word.

The force of pronunciation of each ſecundary mute is ſo different from that of the prime, that had cuſtom ſo prevailed, they might have been expreſſed by different figures or letters, as is commonly done in other languages, from whence ariſes the difficulty of finding the etymology, and the reaſon why this language has been ſo well preſerved.

The pronunciation of the ſecundary Mutes.

bh or b' is pronounced as v conſonant; as from béol, a mouth; do bheol, thy mouth; muſt be read as if written do véol.

ch or c', as the Greek χ, as *mo chean*, my head; *mo chos*, my leg; muſt be read *mo χean*, *mo χoſh*; but when a ſmall vowel precedes *ch* in the *termination*, the *h* only is pronounced; for though *each*, a horſe, is read *eaχ*; yet *eich*, horſes, muſt be read *eih*.

dh or *d'*, and gh or g', before a broad vowel in the beginning, has the pronunciation of *gh* ſoft or gutteral, as *dhuit*, unto thee; *Dhonald*, Donald, is pronounced *ghuit*, and *Ghonald*; but *dh* in the beginning before a ſmall vowel, or in the middle before any vowel, ſounds like y, as *a Dhia*, O God, is pronounced *a yia*; *gradhach*, read *grayak*.

The pronunciation of *dh* in *bodhar*, deaf, is *bour*, which the Welch have commuted with *th*, and which is pronounced by them as *bothar* would be in Engliſh. See remarks on letter T.

dh when a termination, is pronounced only as h, and that faintly, as *fleadh*, a feaſt is read *fleah*.

fh or *f'* was probably pronounced heretofore as *h*, ſeeing we find the *Spaniards* uſe that pronunciation in words borrowed from the Latin, as *hierro*, *harrina*, *hermoſo*, for *ferrum*, *farina*, *formoſus*; but at preſent *fh* is not pronounced at all; thus *a fhir* O man, muſt be read, *a ir*.

mh or *m'* is pronounced as *v* conſonant, or rather as *w*; thus, *a mhathair mhaith*, O good mother, muſt be read *a wahair waih*.

ph or *p'*, when before a vowel, is pronounced as *f*, as *a Pheadair*, *a Phoil*, *a Phadruicc*; but if a ſmall vowel (*e* or *i*) immediately follows in the beginning of a word, it is not at all pronounced as *a Philib*, read *a ilib*.

ſh or *s'* is pronounced as *h* alone, although *s* be commonly equivalent to the Engliſh *ſh*; ſo *ſean*, old, is to be read *ſhean*; but *ſhean* or *s'ean*, to be read *hean*.

th or *t'* has alſo the ſame pronunciation; ſo *a thinnis chuthaigh*, O raging diſeaſe, is to be read, *a hinnis χuai'*.

Of Double Letters.

When *l*, *m*, *n*, *r*, follow *s* in the ſame ſyllable, they are pronounced as if doubled; thus *ſliabh*, *ſrian*, and *ſniamh*, are to be read *slliav*, *ſrriav*, *ſnniav*.

cc in the beginning of words do pronounce as *g*.

tt in the beginning do pronounce as *d*.

But when two conſonants meet in a compound word, they retain their primitive ſound, as *brait-tirim* is read, and uſually wrote alſo *braitirim*.

d and *l* before *n*, is changed into another *d* and *l*, thus *na colna ceadna*, is to be read *na colla ceanna*.

Of Eclipſis and Suppreſſion of Conſonants.

The influence of conſonants on each other are of two ſorts, *eclipſis and ſuppreſſion*.

Eclipſis is when a primary or poſſeſſive conſonant is by ſome other intervening, quite extinguiſhed or annihilated; the adventitious letter retaining nevertheleſs its pronunciation, as *air gciall* where the poſſeſſive *c* in *ciall* is extinguiſhed by *g*.

The eclipſis *ng* is ſo far peculiar, that the *g* is not quite taken off, but is partly pronounced, as in the Engliſh, jointly with the *n*, as *ar ngort*, our corn.

There are ſeven conſonants that ſuffer eclipſis, *b*, *c*, *d*, *f*, *p*, *s*, *t*, as in the following ſcheme:

		Examples.	To be read.
b eclipſed by m		*ar mbeul*	*ar meul* (our mouth)
c by g		*agcat'*	*agat'* (in battle)
d by n		*ar ndánac'd*	*ar nánac'd* (our boldneſs)
f by bh		*ar b'fearann*	*ar vearann* (our land)
f by d		*dfeoil*	*deoil* (your fleſh)
f by t		*tfeoil*	*teoil* (thy fleſh)
f by m		*mfear*	*mear* (my huſband)
p by b		*ar bpeann*	*ar beann* (our pen)
s by t		*an tſlat*	*an tlat* (the rod)
t by d		*ar dteine*	*ar deine* (our fire)

Suppreſſion is when a ſecundary mute is deprived of the force of its auxiliary *h*, and thereby reſtored to its own genuine pronunciation, as if *h* had not at all intervened.

The conſonants thus eclipſed muſt never be omitted in writing, except in poetry, and that only ſeldom, and in the middle of compound words.

Conſonants of the ſame kind, capable of aſpiration, if placed immediately after another in divers words; the firſt of them, whether aſpirated or not, ſuppreſſeth the aſpiration of the other: thus, *d*, *m*, *p*, do defend and keep one another reciprocally from an aſpiration; ſo likewiſe *c* and *g*, and *d* and *t*.

CHAP. V.

Of the Parts of Speech.

THE ancient Iriſh, like the Hebrews, reckoned but three parts of ſpeech, viz. noun, pronoun, verb. The moderns have nine, as the Engliſh, viz. article, noun, pronoun, adjective, verb, adverb, prepoſition, conjunction, and interjection.

Of

Of the Article.

The article equivalent to the Engliſh *the* is *an*; but there is not any in the Iriſh anſwers the Engliſh *a*; thus, *tainig fear*, a man came; *tainig an fear*, the man came.

The article *an* before all nouns maſculine beginning with a vowel or s, forceth *t* to be added, as *an teadan*, the face; *an tſrón*, the noſe.

The article *an* adheres to its ſubſtantive in all caſes, excepting the vocative; but being placed before a dative, or ablative, the prepoſition *do*, *o*, or ſome other comes before it, ſo that the *n* only remains, as *on duine*, from the man; *don duine*, i. e. *do an duine*, to the man. See more of this article in the nouns.

The article *an* is declined in the following manner:

	Single.		Plural.	
Nom.	*an*	maſc. and fem.	*na*	maſc. and fem.
Gen.	*an*	maſc. na fem.	*na*	
Dat.	*don*	[i. e. do an]	*dona*	
Acc.	*an*		*na*	
Voc.	*a* or *o*		*a* or *o*	
Abl.	*gan*		*gan*	

The particle *o* preceding the ſurnames of men, made anciently out of the Chriſtian names, requires a genitive caſe, as *O Domhnuil*, *O Neil*, *O Briain*, &c. and is alſo declined, which ſhews that it is properly a noun, and is a corruption of *ua*, a ſon or grandſon.

Gach, each, every, though placed by the Iriſh grammarians among the particles, is certainly an adjective, and of the ſame origin as well as ſignification with the Cantabrian or Baſque *gucia*, whereof the Spaniſh *cada* and the Latin

quot, were anciently only a variation of dialect. This article *gac'* mortifies all genitives and datives ſingular, if the initials be capable of aſpiration.

As, which is called an affirmative article, is alſo no other than the Spaniſh *ès*, and the Latin *eſt*, and is a verb imperſonal. See the *verbs*.

ni, though called a negative particle, is an adverb equivalent to the Spaniſh *ni* in *ninguno*, (ne unus) no body. *Nach* is alſo a negative particle, and both *ni* and *nach* are prefixed to the preſent tenſe, and in the preter are changed into *nior* and *nar*, as *nior m'ait' an níd'ſe*, this thing was not good; *deirim nar b'fearr*. I ſay not better: the contrary whereof is expreſſed by *gur*, as *nar-b'fearr è*, he was not better; *gur b'fearr è*, he was better.

do and *ro* are called verbal articles, and are ſigns of the preter tenſe, as *do c'onnairc me*, I ſaw, or did ſee. The article *do* aſpirates the firſt letter of the verb, if it be capable of aſpiration.

ag and *ar* are participial articles of the preſent tenſe, *iar* of the preter, and *ar ti* of the future; as *ag rád'*, ſaying; *iar rád'*, having ſaid: *an*, *nar*, *nac'ar*, are called interrogative particles; *na*, *do*, *ad*, *a*, are affirmative; and *na*, *nach*, *nior*, are called negative particles.

The interrogatives *an*, *nar*, *nac'ar*, mortify the firſt conſonants of the following words if they be aſpirates.

Of the Prepoſition and Poſtfix.

The prepoſition is a part of ſpeech put before nouns and verbs.

Certain prepoſitions, when before nouns, do govern an accuſative caſe, as *uime*, about; *roim'e*, before; *ris*, unto; *leis*, *le*, with; *ſeac'a*, by, juſt by, aſide; *t'rìd*, through; *t'airis*, over, beyond; *idir*, betwixt, between; *mar*, as, even as; *dar*, *ar*, or *air*, by, upon; *ag*, at, or to; *fòr*, anciently uſed inſtead of *air*.

Certain

Certain require an ablative caſe, as *de*, whence; *as*, out of; *uaid'*, from; *nas*, over, above; *go*, with; *maille le*, with.

The following govern both accuſative and ablative, *an*, whether; *faoi*, below; *air*, upon; *iar*, back, or backwards, paſt time.

Certain prepoſitions finiſh the ſpeech, and include the word *thing*, as *ann*, in it, into it; others before inanimate things ſignify *its*, as *cuir tuille uiſgue ann*; put more water in it, or to it.

Certain conſignificative particles are turned into prepoſitions, and are prefixed to words in ſuch manner as to coaleſce with them, and to become a part of them, as

		Examples.
am'	bad	*aim'd'eoin*, unwillingly
an *un*	Eng. (*in* Lat.) before a ſubſt.	*antrath*, unreaſonable
an	great before an adjective	*anm'or*, very great
(*b*) *atha* and *ais*	again	*athg'ab'ail*, retaking *aiſealb'a*, reſtitution *ait'b'e*, the ebb of the tide
dagh *deagh*	good	*dag'm'uintir*, good people *deag'laoc'*, a good ſoldier
droch	bad	*droc'm'uinte*, inſolent, ſaucy.
do *di*	diminutive (as the Lat. de)	*dom'úinte*, hard to be taught *dic'reidt'e*, incredible *dic'eannta*, beheaded
eas and *e*		*eaſcoman*, dirty *eaſcairdeas*, enmity *edeim'in*, uncertain *eaccruad'*, unhardy

feil

(*b*) Theſe prepoſitions anſwer to the iterative particle *re* in Latin and Engliſh, and are prefixed to verbs, &c. to denote a repetition in the Iriſh language.

	Examples.
feil, arrant, bad in a high degree	*feilg'niom'*, a vile action *feald'uine*, a very bad man
fo, good, it alſo implies fewneſs	*foig'liocas*, prudent, cunning *fo b'uaillid'e*, gently beaten *fod'uine*, a mean man
in, fit, proper	*indeanta*, fit to be done *in f'ead'ma*, man-like actions
iom, very, over-much	*iombualad'*, much beaten *iomb'ad'ad'*, a ſwooning *iomc'oim'neart*, very ſtrong
mi, diminiſhing, very ſmall	*mic'iall*, folly *mic'eadfac'*, diſpleaſed *mioc'áirdeas*, unfriendly
neamh, diminiſhing	*neam't'rócaireac'*, mercileſs *neam's'alac'*, undefiled *neim'glic*, unwiſe
oir, good, precious, from *ór*, gold	*oirb'eart*, good actions *oirb'idineac'*, venerable
prim', or *priom'* chief, beſt	*prim'c'ial*, excellent underſtanding *priom'ad'b'ar*, chief cauſe *priom't'us*, a foundation *priom' at'air*, or *p. at'air*, *(pater)* i. e. chief father
riom', before, a reckoning	*riom'raid'te*, aforeſaid
ro, much, very	*róc'airdeas*, much friendſhip *rom'ait'*, very good *roic'liſde*, expert

ſo,

	Examples.
ſo, apt	*ſo g'rád'ac'*, amiable *ſo g'lacaig't'e*, acceptable
ſir, *ſior*, continual	*ſirſilt*, continual dropping *ſioruiſge*, conſtant rain
tiomna, the will	*tiomc'uairt*, a friendly viſit *tiomc'aire*, pity
tuat', ruſticity	*tuait'c'leas*, ruſtic cunning
uir, very	*uiríſioll*, very humble *uireaſb'ach*, indigent *urg'ranna*, very ugly
(*i*) *coim'*, equal (Lat. con.)	*coim'eaſda*, of equal worth

da or *ta* poſtfixed to the nominative of the primitive noun, do form a kind of adjective, called by the Iriſh grammarians *derivatives*, as *feard'a* or *feart'a*, manly, maſculine; *banda* or *banta*, effeminate or feminine.

amh or *am'uil*, like, poſtfixed to the termination of nouns form the comparative noun, as from *ſeab'oc*, hawk, *ſeab'acam'uil*, hawklike; *cogam'uil*, warlike; *bruideam'uil*, brutiſh, &c.

in,

(*i*) *Coimh*, the inflexion of *cómh*, equal, anſwers the Latin *con*, and often forms the firſt part of a compound; it implies alſo *as*, *ſo*, *as much*, &c. Several words ſubjoined to this prepoſition have been corrupted from their true original formation, the radicals being loſt by abuſive contractions, thus, *coſm'uil*, which in its formation was *com'-ſam'uil*, Lat. ſimilis; the radical *m* is loſt, and its adjunct *ſam'uil* is reduced from two ſyllables to one. *Coimh* is a general compound in this language, and moſt commonly anſwers the Latin *con*; and in many words this compound is changed into *coin*, as *coindealg*, counſel; *coindiúir*, as ſtraight as; *coim'leonga*, the even march of an army: hence the Iriſh vulgar name for a camel is *eac' cóim'nlionga*, a horſe of equal pace; it alſo means a race horſe.

in, *inn*, or *ionn*, meet right, alſo forms a comparative noun, as *inf'ir*, maſculine, and *ionnm'na*, feminine, marriageable; but by abſtracting the laſt ſyllable of the genitive caſe, and ſubſtituting *in*, it forms a diminutive noun, as *firin*, (from *fear*) a little man; *beinin*, a little woman; *cuillin*, a little nut; *braithrin*, a little brother, i. e. a kinſman, &c. *óg* or *eog* alſo forms a diminutive noun, as *tuſlóg*, a little jump.

ach or *each* being ſubſtituted inſtead of the dative plural, forms an augmentative noun, as *toirrt'eac'*, fertile, from the dative *toirrib'*; *eac'ac'*, rich in horſes, from *eac'uib'*.

mur or *mar*, added to the nominative, has the ſame ſignification as *ach*, as *fionm'uir*, abounding with wine, *ad'uat'm'ar*, terrible.

The poſtfixes *aide'*, *uide'*, *ide'*, *aid*, *airc*, *óir*, *eoir*, from artificial nouns, as

ſnám', ſwimming	*ſnám'uid'e*, a ſwimmer
cos, a foot	*coiſid'e*, a footman
fog'ail, robbery	*fog'lúid'e*, a robber
brúg', a belly	*brúg'aid'e*, a glutton
ſealg, hunting	*ſealgaire*, a hunter
cláirſeac', an harp	*clairſeoir*, a harper
droma, a drum	*dromadóir*, a drummer
úcad', cotning	*úcaire*, a cotner

Of the Conjunction and Disjunction.

A conjunction is that which joins together the parts of ſpeech.

Some are copulatives, as, *agus*, and; *is*, and; for which a ſingle *s* is ſometimes added; *ite*, alſo; *beagnac'*, almoſt, in a manner; *na*, not, nor,

t'ainig

Examples.

t'ainig Aod' agus Dom'nall go Heirinn
Hugh and Daniel came to Ireland.

ni t'ainig Aod' na Dom'nall go Heirinn:
Hugh nor Daniel came not to Ireland.

mad', if
am'uil, *do reir* } as
mata, if ſo
feib', as
feb, whilſt, as long as
dar, whoſe, whereof

deig', *do b'rig'gur*, *ar anad' b'ar* } therefore, becauſe, therefore
ò, ſeeing that

dar, by, through, or upon
òtaim, ſince that I am
òc'onnairc me, ſince I have ſeen
or, for, becauſe
na c'eannſo, moreover
accionn, unto
do c'ionn gurab, becauſe

theſe are all conjunctions.

Disjunctives connect and continue the ſentence, but expreſs oppoſition of meaning in different degrees, as,

no, or
achd, but; *oldas*, but
ionan, than
mur an gceadna, alſo

muna, unleſs
mun, for
mur, unleſs
iomorro, *ummoro* } but

ſa, *iſa* } whoſe, whereof
ge, *ge go* } although
biod', although, ſuppoſe

Of the Interjection.

Interjections, ſo called becauſe they are thrown in between the parts of a ſentence without making any other alteration in it, are a kind of natural ſounds to expreſs the affection of the ſpeaker, and are different according to the different paſſions, as,

a, oh!
e, alas! (Lat. hei)
fi, *fo*, fye (Fr. and Eng.)
aſtruagh me! O woe is me!
ſit, *ſit*, whiſt!
faraor, alas!

uch, oh!
mairg, woe!
prèac', hold! ſtand! ſtay!
aill i le ogh! O come unto me! help me!

Of the Adverb.

Adverbs are added to nouns and adjectives to denote ſome circumſtance of the action or quality.

All nouns adjective may be made adverbs by prefixing the articles *go* and *ar*, as *gomait'*, well; *go holc*, ill; *ar druim*, backwards; *ar aonb'all*, in one place; *go dèo*, for ever, always.

Interrogatives.

an, whether?
aneanar, whether or not
anead', is it ſo
cia hè, who is he
ca huair, *go dean uair*, *an tan*, } when
caide, where
ciod'ar, wherefore
cà, *cad*, *ciod'* } what
cionas, how
ciod' m'eid, how many
gè, *cè*, *cia*, *ci*, *gid'* } who
gid' be ar bit', whoſoever
cáit, where
ca fearr, how better
cáit as, whence
cabas, whence
cread, *ca red* } what
caitte, after what manner
caid'é, *ca é* } who, what man
naide, who, which

Affirmatives.

mar ſin, ſo, thus; *go raib' mar ſin*, amen, ſo be it; *aſead'*, yes, it is ſo; *tàm*, truly; *fa d'eoig'*, at length; *fa deara*, for certain, aſſuredly.

Confirmation.

Confirmation.

ní head', *ni ham'la*, not ſo; *go deim'in*, truly; *go firinneac'*, certainly.

Congregation.

maraon, together; *ab'f'oc'air*, *rec'eile*, along with; *da c'eile*, to each other.

Separation.

fa ſeac', ſeverally; *oc'eile*, aſunder.

Time.

Theſe have always the article *a* or *an* prefixed, as, *aniug'*, to-day; *amárac'*, to-morrow; *anoirt'id'ear*, after to-morrow; *anè*, yeſterday; *anoc't*, to-night; *areir*, laſt night; *a c'oid'c'e*, never; *anallòd*, in days of yore, formerly; *anuair*, at that time; *anuair ſin*, then, at that time; *aruaribh*, ſometimes; *morán duaribh*, *gominic*, often; *and'auaire*, *fa dó*, twice.

Place.

ſon, here; *annſo*, here; *anſoin*, in that place; *anſúd*, there; *arfead*, throughout; *ar fad*, all along; *arfud*, amongſt; *a t'uait'*, from the north; *anoir*, from the eaſt; *andeas*, from the ſouth; *aniar*, from the weſt; *nall*, hither; *anonn agus anoll*, to and fro; *go hat'c'amair*, ſpeedily; *attaice*, hard by, near; *os coinne*, oppoſite; *feac'd naon*, on a certain time; *la naon*, on a certain day; *c'ois*, hard by; *gus*, unto.

Order.

déis or *taréis*, after; *fád'eoig'*, finally; *nad'ioig'*, after; *arís*, again; *anonn*, over; *anall*, over, hitherward; *tar*, out of, beyond; *t'all*, over, on the other ſide, yonder; *foc'ar*, along with.

Numbers.

fád'ó, twice; *fát'ri*, thrice; *fac'et'air*, four times, &c.

Similitude.

am'ail, like; *marſo*, thus; *marſúd*, after that manner.

Demonstration.

ece, behold; *agſo*, here; *agſoin*, there; *agſúd*, there it is; *ac'dfós*, moreover. N. B. *fos*, yet, is vulgarly uſed for an adverb of time, as *ni t'ainig' ſé fós*, he is not come yet; *ſin*, that; *ſo*, this; *è* or *hè*, it.

Quality.

go honórac', honourably; *go calma*, valiantly, &c.

Doubtfulness.

gid'be, whoſoever; *fós*, yet; *gid'ead'*, nevertheleſs, though, although; *eagla go*, leſt that.

Quantity.

go beag, little; *go mór*, greatly; *go lór*, enough.

Of the Noun Subſtantive.

Noun ſubſtantives are of two ſorts, proper and common; proper, as *Eoin*, John; or common as *cloch*, a ſtone.

All ſubſtantives are maſculine, feminine, or common.

All official proper names of men are maſculine; all names common to men alone, are maſculine, as *laoch*, a champion.

(*k*) All nouns are either *primary* or *derivatives*.

Derivative

(*k*) The words in the Hebrew may be divided into two claſſes, viz. primary and derivatives. From the connection between theſe two diviſions with one another, reſembling the communication between

Derivative nouns ending in *án*, *eán*, *ín*, *en*, are of the maſculine and feminine gender.

Derivative nouns ending in *aide'*, *aid'*, *aire*, *eoir*, *ac'*, *or*, *eac'*, are of the maſculine gender.

All proper names of kingdoms, provinces, countries, rivers, are of the feminine gender.

All proper names, and common names of women, are of the feminine gender.

All nouns ending *óg* and *eog*, are of the feminine gender.

Nouns compounded of two ſubſtantives, always retain the gender of the latter word, as *bainriogh*, a queen, from *riogh*, a king, and *bean*, a woman, is of the maſculine gender; but *rioghbhean* is feminine.

The article *an* being placed before a ſubſtantive of the nominative caſe, beginning with a mutable conſonant, if the noun be of the feminine gender, the initial conſonant muſt be altered, aſpirated or mortified by the aſpirate *h*; but if the noun be of the maſculine gender, the initial conſonant remains in its own nature: as *an b'ean*, the woman, (feminine;) *an fear*, the man, (maſculine.)

The

between the trunk or root of a tree and its branches, grammarians have given the name of roots to the primary words from which the reſt are derived.

As all the ſpecies of matter are known and diſtinguiſhed by their actions and properties, ſo theſe primary words always expreſs ſome natural action or property; ſo that ſuch roots convey to us juſt ideas of all natural actions, &c. &c.

How juſt all theſe diſcoveries muſt be, we may eaſily perceive, ſeeing the language claims an infallible author, who was thoroughly acquainted with the powers of this world, and alſo of the world to come. Dr. Wilſon on the Excellency of the Hebrew, p. 26.

The ſame may be ſaid of the Iriſh language, as *cuait'*, a country; *cuat'lan*, a territory in Wicklow; *cual*, a faggot; *cuailin*, a ſmall bundle of wood, &c.

The article *an* being placed before nouns beginning with *s*, if *t* be placed before the *s*, ſo that *s* loſeth its ſound, then that noun is of the feminine gender, as *an tſuil*, the eye; but if the noun admits not of *t*, then it is of the maſculine gender.

When the article *an* is placed before a noun beginning with a conſonant, and that the ſaid article is changed into *na* in the genitive caſe ſingular, that noun is of the feminine gender; but when the article *an* remains, *an* in the genitive ſingular, then the noun is of the maſculine gender, as,

Nom. *an fear*, the man } maſculine.
Gen. *an f'ir*, of the man }
Nom. *an b'ean*, the woman } feminine.
Gen. *na mná*, of the woman }

When the article *an* is prefixed to an auxiliary conſonant of any noun ſubſtantive, if the noun be of the maſculine gender, that conſonant is aſpirated in the genitive caſe; but it is not aſpirated in the genitive of the feminine gender, as

Nom. *an fear*, the man } maſculine.
Gen. *an f'ir*, of the man }
Nom. *an c'os*, the foot } feminine.
Gen. *na coiſe*, of the foot }

Nouns of the feminine gender beginning with a vowel, in *an*, change *an* into *na* in the genitive ſingular, and require *h* for their initial in the ſame caſe, as

Nom. *an álainn*, the beauty.
Gen. *na hailne*, of the beauty.

But the moſt common diſtinction of genders is by obſerving whether *e* or *í* agrees with the noun: for when *e* agrees it is maſculine, and when *í* agrees it is feminine, as

is é mó c'eann, it is my head, maſculine.
is í mó c'os, it is my foot, feminine.

It is peculiar to this language that the ſeveral noun ſubſtantives are compoſed of one vowel only, as *a* a hill, or any aſcent; *a* good luck; hence *don-a*, bad luck; *o*, (*l*) an ear; hence *od'all*, deaf, from *o* an ear, and *dall*, dull.

When the article *ar* is put before ſubſtantives it ſometimes anſwers the Engliſh word *for*; as *ar deich bpiòſa*, for ten pieces; *ar a neac'uib'*, for their horſes.

Of the Declenſion of Nouns.

Subſtantives whoſe nominatives end in *ch*, or *c'*, always terminate the genitive in *gh*, as *manac'*, a monk, gen. *an m'anaig'*, of the monk.

When the nominative ends in *dh* or *d'*, it terminates ſo throughout all the caſes except in the dative and ablative plural.

All nouns terminate in *aibh*, or *ibh*, in the dative and ablative plural.

When the nominative ends in *adh*, the *dh*, upon variation, is changed into *th*, and the *a* is tranſpoſed, as *teangad'*, a tongue. Plural, *teangt'a*, tongues.

The ancients uſed but three caſes, viz. nom. gen. and dat. The moderns have introduced ſix, as in the Latin, &c.

There

(*l*) Greek *ous*. The O now prefixed to names, to ſignify the deſcendants in any degree from a certain anceſtor or ſtock, was formerly written *ua*, as *ua Briain*, *ua Neil*, now wrote O'Brien, O'Neil; *ua* ſignifies a ſon, and is of the ſame root with the Greek *uieus*, gen. *uious*, acc. uiea, Lat. filius; ſo *ua* in the ablative plural makes *ibh*, from whence *ibh* ſignifies a tribe, as *Ib'eragh*, *Ib'emaile*, &c. The word *mac*, a ſon, is uſed alſo for the young of brutes, as *mac an aſſail*, a colt aſs; *mac tire*, a wolf; ſo *mac-leab'air*, the copy of a book.

There are five declenſions.

Firſt Declenſion.

Nouns of the firſt declenſion are ſuch as ending in a vowel, admit of no change but in the dative and ablative plural; as,

Sing.	Plur.
Nom. *bog'a*, a bow	Nom. *na bog'a*, or *bog'ad'a*, bows
Gen. *an b'og'a*, of the bow	Gen. *na mbog'ad'a*, of the bows
Dat. *don b'og'a*, to the bow	Dat. *dona bog'ad'uib'*, to the bows
Acc. *an bog'a*, the bow	Acc. *na bog'ad'a*, the bows
Voc. *a b'og'a*, o bow	Voc. *a b'og'ad'a*, o bows
Abl. *gan b'og'a*, without a bow	Abl. *gan bog'ad'aib'*, without bows

Of this declenſion be the following. *Tiag'arna*, a lord; *marb'na*, an elegy; *croid'e*, an heart; *coire*, a cauldron; *cuim'ne*, memory. Some nouns of this declenſion be maſculine, ſome feminine, and ſome common.

Second Declenſion.

Nouns ending in vowels, changeable in the caſes of the ſingular number, and allowing an additional conſonant in the dative, are of the ſecond declenſion; and if the vowel be broad, it is extenuated or made ſmall; and ſometimes do increaſe in the genitive caſe; as,

Sing.	Plur.
Nom. *déarna*, the palm of the hand	Nom. *na déarnana*
Gen. *na dearnuine*	Gen. *na ndearnana*
Dat. *don dearnuin*	Dat. *dona dearnanaib'*
Acc. *dearna*	Acc. *déarnana*
Voc. *a d'earna*	Voc. *a d'arnana*
Abl. *gan dearnuin*	Abl. *gan dearnanaib'*.

Some

Some nouns of this declenſion do not encreaſe in the genitive, and in the plural the laſt conſonant is often tranſpoſed and put in the middle of the word.

Sing.	Plur:
Nom. *fala*, a grudge	Nom. *na falta*, grudges
Gen. *na falad'*	Gen. *na b'faltad'*
Dat. *don f'alid'*	Dat. *dona faltaib'*
Acc. *fala*	Acc. *falta*
Voc. *a f'ala*	Voc. *a f'alta*
Abl. *gan f'ala*	Abl. *gan f'altaib'*

Some nouns of this declenſion that have the laſt vowel broad in the ſingular, have it ſmall in the plural, as *mala*, the eye-brow; plural, *na mailaig'e*, the eye-brows. Some do retain the ſmall vowel in both numbers, as,

Sing.	Plur.
Nom. *ſlig'e*, a way	Nom. *na ſlig't'e*
Gen. *na ſlig'e*	Gen. *na ſlig't'ead'*
Dat. *don tſlig'e*	Dat. *dona ſlig't'ib'*
Acc. *an tſlig'e*	Acc. *na ſlig't'e*
Voc. *a s'lig'e*	Voc. *a s'lig't'e*
Abl. *gan tſlig'e*	Abl. *gan ſlig't'ib'*

Third Declenſion.

Nouns having their laſt vowels broad, and being of the maſculine gender, and having the accuſative like the nominative, and retaining the laſt ſyllable broad in the dative, but extenuating it in the genitive, are of the third declenſion, as,

Sing.	Plur.
Nom. *fog'm'ar*, harveſt	Nom. *na fog'm'ara*
Gen. *an f'og'm'air*	Gen. *na b'fog'm'ara*
Dat. *don f'og'm'ar*	Dat. *dona fog'm'araib'*
Acc. *fog'm'ar*	Acc. *fog'm'ara*
Voc. *a f'og'm'ar*	Voc. *a f'og'm'ara*
Abl. *gan f'og'm'ar*	Abl. *gan fog'm'araib'*

Such nouns of this declenſion as have their laſt vowel long in the nominative, have a double genitive caſe, the one after the aforeſaid manner, and the other like the nominative, as,

Nom. *ſoig'neann*, fair weather
Gen. *na ſoig'nine*
and
Gen. *an tſoig'nean*

Nouns ending in *og'ad'* or *ad'* have likewiſe a double genitive, as,

Nom. *dealog'ad'*, ſeparation
Gen. *an dealoig't'e*, and *dealoig'id'*

Some nouns do reaſſume their final conſonants in the dative and ablative plural; and in all, the nominative plural follow the genitive ſingular.

Examples.

Sing.	Plur.
Nom. *manac'*, a monk	Nom. *na manaig'*
Gen. *an m'anaig'*	Gen. *na manac'*
Dat. *don manac'*	Dat. *dona manac'aib'*
Acc. *manac'*	Acc. *manaig'*
Voc. *a m'anaig'*	Voc. *a m'anca'*
Abl. *gan m'anac'*	Abl. *gan m'anac'aib'*

Some

Some of this declenſion do encreaſe in all the caſes of the plural except the genitive, which is like the nominative ſingular; as,

Sing.	Plur.
Nom. *éanac'*, a fair	Nom. *na héanaig'e*
Gen. *an eanaig'*	Gen. *na neanac'*
Dat. *don éanac'*	Dat. *dona heanaig'ib'*
Acc. *éanac'*	Acc. *eanaig'e*
Voc. *a éanaig'*	Voc. *a eanaig'e*
Abl. *gan éanac'*	Abl. *gan eanaig'ib'*

Nouns of one ſyllable encreaſing in the genitive caſe belong to this declenſion; as,

Nom. *ſrut'*, a ſtream
Gen. *an tſrot'a*, of the ſtream

a, *o*, *u*, being broad vowels are uſed promiſcuouſly in general, but in all monoſyllable nouns, the nominative plural follows the genitive ſingular; the genitive, dative, and ablative plural follow the nominative ſingular, and the accuſative and vocative plural do follow the dative ſingular; as,

Sing.	Plur.
Nom. *crann*, a tree	Nom. *na croinn*
Gen. *an c'roinn*	Gen. *na ccrann*
Dat. *don c'ronn*	Dat. *dona crannaíb'*
Acc. *an crann*	Acc. *na cronna*
Voc. *a c'roinn*	Voc. *a c'ronna*
Abl. *gan c'ronn*	Abl. *gan c'rannaib'*

Some monoſyllable nouns do encreaſe in the genitive, and are extenuated in the dative; as,

Nom. *teac'* or *teag'*, a houſe
Gen. *an toig'e*
Dat. *don taig'* or *tig'* ſo *maig'*, a field

Fourth Declenſion.

Nouns of the fourth declenſion having their final vowels broad, if they be of the feminine gender, do encreaſe in the genitive, and are extenuated in the dative, &c. and the plural is formed by adding *a* to the ſingular; as,

	Sing.	Plur.
(*m*) Nom.	*ing'ean*, a daughter	*na hing'eana*
Gen.	*na hing'ine*	*na ning'ean*
Dat.	*don ing'in*	*dona hing'eanaib'*
Acc.	*an ing'ean*	*na hing'eana*
Voc.	*a ing'ean*	*a ing'eana*
Abl.	*gan ing'ean*	*gan ing'eanaib'*

All monoſyllable nouns of one broad vowel do belong to this declenſion; as,

	Sing.	Plur.
Nom.	*cos*, a foot	*na coſa*
Gen.	*na coiſe*	*na ccos*
Dat.	*don c'ois*	*dona coſaib'*
Acc.	*an c'os*	*na coſa*
Voc.	*a c'os*	*a c'oſa*
Abl.	*gan c'ois*	*gan c'oſaib'*

Some

(*m*) This word is derived from the old Iriſh word, *gean*, a woman, which in Iriſh ſignifies fondneſs, love; and *in*, fit, proper.

Some nouns of this declenſion do tranſpoſe their final conſonants in the genitive ſingular, and in all the caſes of the plural number, except the genitive; and alſo have their laſt vowels ſmall in the plural number, except in the genitive; as

Sing.	Plur.
Nom. *aindear*, a young woman	Nom. *aindre*
Gen. *na haindre*	Gen. *aindear*
Dat. *don aindir*	Dat. *daindrib'*
Acc. *aindear*	Acc. *aindre*
Voc. *a aindear*	Voc. *a aindre*
Abl. *gan aindir*	Abl. *gan aindrib'*

Some nouns of this declenſion have their laſt vowel broad, and do tranſplace their final conſonants in the genitive caſe; as,

Sing.	Plur.
Nom. *tulac'*, a hill	Nom. *na tulc'ad'*
Gen. *na tulc'a*	Gen. *na dtulc'ad'*
Dat. *don tulaig'*	Dat. *dona tulc'aib'*
Acc. *an tulac'*	Acc. *na tulc'ad'*
Voc. *a t'ulad'*	Voc. *a t'ulc'ad'*
Abl. *gan tulaig'*	Abl. *gan tulc'aib'*

Fifth Declenſion.

All nouns ending in a conſonant in the nominative ſingular, and having their laſt vowel ſmall, muſt have the laſt vowel of the dative likewiſe ſmall, and ſuch nouns are of the fifth declenſion.

Some of theſe nouns have a double genitive ſingular, one like the nominative, and the other terminating in a broad vowel. In the plural they increaſe in all the caſes; as,

Sing.

Sing.		Plur.	
Nom.	*fog'luid'*, a robber	Nom.	*na fog'luid'ead'a*
Gen.	*an f'og'luid'e*	Gen.	*na b'fog'luid'ead'*, vel-*a*
Dat.	*don f'og'luid'e*	Dat.	*dona fog'luid'ib'*
Acc.	*fog'luid'e*	Acc.	*na fog'luid'ead'a*
Voc.	*a f'og'luid'e*	Voc.	*a f'og'luid'ead'a*
Abl.	*gan f'og'luid'e*	Abl.	*gan f'og'luid'ead'uib'*

Some nouns of this declenſion do encreaſe in the genitive ſingular by broad vowels; as,

Nom. *fag'ail*, getting
Gen. *na fag'ala*
Dat. *don fa'g'ail*, &c.

Nom. *muir*, the ſea
Gen. *na mara*
Dat. *don m'uir*, &c.

or by an encreaſe of a ſmall vowel; as,

Nom. *luib'*, an herb
Gen. *na luib'e*
Dat. *dona luib'*

Some nouns of this declenſion do tranſpoſe their final conſonants in the genitive ſingular; as,

Nom. *inis*, an iſland
Gen. *na hinſe*
Dat. *don inis*, &c.

Some do alſo tranſpoſe the final conſonant in the dative and increaſe in the genitive; as,

Nom.

Nom. *team'air*, pleaſure; or *Tarah*
Gen. *na team'rac'*
Dat. *don team'raig'*, &c.

Some monoſyllable nouns of this declenſion grow broad and encreaſe in the genitive ſingular; as,

Nom. *dair*, an oak
Gen. *na darac'*
Dat. *don daraid'*,

Nom. *fail*, a ring
Gen. *na falac'*
Dat. *don f'alaid'*, &c.

and theſe do tranſpoſe the final conſonant in the plural, as *dairg'e*, oaks, &c.

Nouns ending in *ín*, do not alter in the ſingular, but encreaſe the plural with a ſmall vowel.

Sing.	Plur.
Nom. *cailín*, a girl	Nom. *cailínid'e*
Gen. *na c'ailín*	Gen. *na ccailinid'e*
Dat. *don c'ailín*, &c.	Dat. *dona caílínid'ib'*

Of the Adjective.

An adjective is a word joined to a ſubſtantive to expreſs its quality; therefore adjectives are improperly called nouns, for they are not the *names of things*.

Adjectives may be formed from the genitive caſe of the noun they derive from.

Adjectives

Adjectives ending in a vowel do remain unalterable in both numbers, and are of the firſt declenſion; as, *bean t'romd'a*, a grave woman; *brat uait'ne*, a green cloak.

Adjectives ending in a conſonant with a broad vowel going before it, if of the maſculine gender, belong to the third declenſion; if of the feminine gender, they belong to the fourth; but in the plural number they differ not, and do encreaſe by a broad vowel; as,

Sing.	Plur.
Nom. *fear cealgac'*, a deceitful man	Nom. *na fir c'ealg'ac'a*
Gen. *an f'ir c'ealgaid'*	
Dat. *don f'ior c'ealgac'*	

Sing.	Plur.
Nom. *bean c'ealgac'*, a deceitful woman	Nom. *na mna cealgac'a*
Gen. *na mna c'ealgaid'*	Gen. *na mban ccealgac'a*
Dat. *don mnaoi c'ealgaid'*	Dat. *dona mnaib' cealgac'a*
Acc. *an b'ean c'ealgac'*	Acc. *na mna cealgac'a*
Voc. *o b'ean c'ealgac'*	Voc. *o m'na cealgac'a*
Abl. *le mnaoi c'ealgaid'*	Abl. *le mnaib' cealgac'a*

Adjectives ending in a conſonant, and having their laſt vowel ſmall, belonging to the fifth declenſion, if they be of the maſculine gender, do not alter in the ſingular; but if of the feminine, they encreaſe and tranſpoſe their final conſonants, in both ſingular and plural; as,

Sing.	Plur.
Nom. *fear ſaid'b'ir*, a rich man	Nom. *na fir s'aid'b'ire*
Gen. *an f'ir s'aid'b'ir*	Gen. *na b'fear s'aid'b'ire*
Dat. *don f'ior s'aid'b'ir*	Dat. *dona fearaib' ſaid'b'ire*

Sing.	Plur.
Nom. *bean s'uairc*, a pleaſant woman	Nom. *na mná ſuarca*
Gen. *na mna ſuairce*	
Dat. *don mnaoi s'uairc*	

Such as do thus encreaſe, have their laſt vowel broad frequently in the plural; as, *na fir s'uarca*: and ſometimes ſmall, as *lám'a míne cruaid'e*, ſoft ſtrong hands.

As all adjectives expreſs quality, ſuch qualities muſt have proper forms to expreſs different degrees.

Some Iriſh grammarians allow of four degrees of compariſon, as the poſitive, the augmentative, the comparative, and the ſuperlative; as *white*, whiter; *very white*, or more whiter, and *whiteſt*: *geal*, *roíg'eal*, *as gile*, *as roig'ile*; but the two firſt cannot properly be called degrees of compariſon, as they do not import any compariſon of the one to the other. Thus Shakeſpeare uſed the double comparative frequently;

" the Duke of Milan
" and his *more braver* daughter could controul thee." Tempeſt.

and ſo have the tranſlators of the New Teſtament the double ſuperlative:

" After the *moſt ſtricteſt* ſect of our religion, I lived a Phariſee. Acts xxvi. 5.

which the tranſlators of the Iriſh Teſtament have kept in the ſingle ſuperlative according to the original; thus,

do reir riag'la a nuird' *ro d'irig'ſe*.

There be therefore but three degrees of compariſon, viz. the poſitive, comparative, and ſuperlative.

The comparative is formed by prefixing *niòs* before a vowel; and *ni ſa*, or *ni b'us*, to the genitive ſingular of the poſitive, if the word begins with a conſonant; but the moderns always uſe *nios*, and ſometimes *as*.

The ſuperlative is formed by prefixing *ro* or *as*, and ſometimes both to the nominative of the poſitive; as

Poſ.	Compar.	Superl.
geal, white	*niòſgile*	*roig'eal*
fada, long (time)	*niosfaide*	*rof'ada*
fada, long (ſpace)	*as faide*	*roaſſia*
gar, near (time)	*as gaire*	*aſneaſa*
gar, near (ſpace)	*nioſgaire*	*rog'ar*
ard, high	*nioſairde*	*roard*
iſioll, low	*nioſiſle*	*roiſioll*
te, hot	*nios téo*	*rót'e*
uruſa, eaſy	*nioſuſa*	*rouſa*
foirtil, hardy	*niosfoirtile*	*rof'oirtile*

From this rule are excepted,

maith, good,	lat. bonus	
olc, bad	lat. malus	
mor, great	lat. magnus	
beag, little	lat. parvus	

which variations run through all the European languages, as depending on the Celtic, and not from the *caprice of cuſtom*, as Mr. Louth imagines. See Eng. Gram. p. 26.

Theſe irregulars are thus formed:

Poſ.

Pos.	Compar.	Superl.
maith, good	*niosfearr*	*rom'aith*
olc, bad	*niosmeasa*	*ró olc*
mor, great	*niosmó*	*rom'or*
beag, little	*nioslúg'a*	*rob'eag*

Between the comparatives is commonly placed the comparative conjunction, *iona*, than; as,

as fearr Peattair iona Pol.
Peter is better than Paul.

which is read thus, *as fearr Peadar na Pol*; but *na* must never be wrote instead of *iona*, for *na* is not a comparative, but a negative.

But the expreſſion of exceſſive is always turned by the adjective *deàrm'air*, from *dear*, great, prodigious; as,

grad' deàrm'air, paſſionate love
ſioc deàrm'air, intenſe froſt.

Example.

doinèan mòr agus falc deârm'air ſan g'eim'read' ſo
Heavy rain, and intenſe froſt in this winter. *Annal. Tighernach.*

Of the Pronoun.

Beſides the pronouns common to other languages, there are peculiar to this, twenty-one undeclinable cognomina, or pronominal participles, by the aſſiſtance of which, and the auxiliary verb *ſam*, or *taim*, to be, annexed to the ſubſtantive, all poſſeſſive parts of ſpeech, are expreſſed.

Theſe Pronouns are,

Sing.	Plur.
orm, on me	*oruinn*, on us
ort, on thee	*oruib'*, on ye or you
air, on him	*orra*, on them, maſc. and fem.
uirre, on her	
liom, with me	*linn*, with us
leat, with thee	*lib'*, with ye
leis, with him	*leo*, with them, maſc. and fem.
leit'e, with her	
agam, unto me, with me, in my poſſeſſion	*againn*, unto us
agad, unto thee	*agaib'*, unto ye
aige, unto him	*aca*, unto them, maſc. and fem.
aici, unto her	

The *Orientaliſt* will find a ſurpriſing affinity between theſe cognomina and the Hebrew *li*, *lo*, *lah*, &c. *olli*, *ollort*, *lionn*, &c. the Perſian *aura*, &c. &c. and they are certainly of the ſame radix.

Orm, and its derivatives are moſt commonly uſed to betoken the paſſions of the *body*. *Liom* and its derivatives to betoken the paſſions of the *mind*; and *agam* and its derivatives are uſually poſſeſſives.

Examples.

ta tart orm, I am dry	*ta oc'ras orm*, I am hungry
is mian liom, I am willing	*is mian leat*, thou art pleaſed
ta leab'ar agam, I have a book	*ca ta ort?* what ails you?

Sometimes

Sometimes they are reflective, and then the ſenſe is various; as,

ta gean agam ort, I love you
ta leab'ar liomſa agadſa, you have a book of mine.

Perſonal pronouns have the nature of ſubſtantives, and ſo always follow the verb; as, *atu tu*, thou art; *olaim*, i. e. *óla me*, I drink.

The perſonal pronouns are three, *me*, *tu*, *ſe*, I, thou, he; and be thus declined;

Sing.	Plur.
Nom. *me*, I	Nom. *ſin*, *ſinne*, or *inn inne*, we
Gen. *mo*, of me	Gen. *ar* of us
Dat. *dam'*, to me	Dat. *d'uinn*, or *d'uinnib'*, to us
Acc. *me*, me	Acc. *ſin*, or *inn*, us
Voc. *a miſe*, o me	Voc. *a ſinne*, o us
Abl. *diom*, *uaim* } from me	Abl. *uainn*, or *uaib'*, from us

Sing.	Plur.
Nom. *tu*, thou	Nom. *ib'*, *ſib'*, ye or you
Gen. *do*, of thee	Gen. *b'ar*, of ye
Dat. *d'uit*, to thee	Dat. *d'ib'*, unto ye
Acc. *t'u*, thou	Acc. *ſib'*, ye
Voc. *a t'uſa*, O thou	Voc. *a ib'ſe*, O ye
Abl. *diot*, *uait* } from thee	Abl. *uaib'*, from ye

Sing.	Plur. Maſc. and Fem.
Nom. *ſe*, or *e*, he	Nom. *iad*, or *ſiad*, they
Gen. *a*, of him	Gen. *a*, of them
Dat. *do*, *doſan*, to him	Dat. *d'oib'*, to them
Acc. *ſe*, or *e*, him	Acc. *iad*, them
Voc. *a eiſean*, O he	Voc. *a iadſean*, O them
Abl. *uaid'*, from him	Abl. *uat'a*, from them

Sing.	Plur.
Nom. *ſi*, *iſi*, *i*, her	Nom. *iad*, *ſiad*
Gen. *a*, of her	Gen. *a*
Dat. *d'i*, to her	Dat. *d'àib'*, or *d'òib'*
Acc. *ſi*, or *i*, her	Acc. *iad*
Voc. *a iſi*, O her	Voc. *a iadſean*
Abl. *uaid't'e*, from her	Abl. *uat'a*

Pronouns expreſſing emphaſis, or oppoſition, do take *ſe*, *ſean*, and *fein*, as *miſe*, I myſelf; *tuſá*, you yourſelf; *mefein*, I myſelf; *ſeſean*, *ſiſe*, himſelf, herſelf; or *ſifein*.

The poſſeſſive pronouns *mo*, mine; *do*, thine; *ar*, ours; *b'ár*, yours; are of the nature of adjectives, and be thus declined.

Sing.	Plur.
Nom. *mo*, mine, maſc. & fem.	Nom. *ar*, ours, maſc. and fem.
Gen. *mo*	Gen. *ar*
Dat. *dom*	Dat. *d'ar*
Acc. *mo*	Acc. *ar*
Voc. *mo*	Voc. *ar*
Abl. *óm*	Abl. *uad'a*, or *rèr*, i. e. *re eàr*

Sing.

Sing.	Plur.
Nom. *do*, thine, maſc. & fem.	Nom. *b'ur*, *b'ar*, maſc. and fem.
Gen. *do*	Gen. *b'ar*
Dat. *dod*, or *dot*	Dat. *dob'ar*
Acc. *do*	Acc. *b'ar*, or *b'uir*
Voc. *do*	Voc. *b'ar*
Abl. *ód*	Abl. *uab'ar*

Nom. Sing. and Plur.

Nom. *ſa*, *iſa*, *a*, his or hers
Gen. *d'a*, of
Dat. *d'a*
Acc. *a*
Voc. *a*
Abl. *ua a*

Theſe four, *a*, (latin is, iſte) *ſo*, (hoc) *ſin*, (illud) *ce*, or *cia*, (quis) be undeclinable; *ſo* and *ſin* make *úd* and *ſúd* in the plural; as

an fear ſo, this man	*no fir úd*, theſe men
an fear ſin, that man	*na fir ſúd*, thoſe men
a lam', his hand	
a llam', her hand	

Theſe be like the defective Hebrew pronouns *ſo* and *ſu*.

The feminine gender of the pronoun *a* is diſtinguiſhed by doubling the initial conſonant of the following noun, both in orthography and expreſſion, when it comes before ſubſtantives beginning with *l*, *n*, *r*, as in the aforeſaid example; but being prefixed to a mutable conſonant, ſuch conſonant muſt be aſpirated in the maſculine, and not in the feminine, as *a c'luas*, his ear; *a cluas*, her ear: the ſame rule holds in the Spaniſh, and in the Welch.

The

The Iriſh pronouns have an exact reſemblance to the Hebrew, in the præfixa and ſuffixa, which the modern Iriſh grammarians thought was to prevent a double vowel coming together; as *manam*, for *mo anam*, my ſoul; *meolus* for *mo eolus*; but they were ignorant of the Hebrew who firſt introduced this as the cauſe; for the vowels are not doubled at the end of many words, particularly the verbs, as *leig'im*, I read, for *leìg'me*; *mùnaim*, I teach, for *mùnaid' me*; the Celtic followed this manner of expreſſion from the Hebrew and is a very ſtrong inſtance of the affinity between theſe two ancient languages.

Of the Verb.

There are five ſorts of verbs, viz. the active and paſſive, the imperſonal, the auxiliary, and the neuter.

The accidents in the Iriſh verb, are perſon, number, tenſe and mood.

The perſons are three, the numbers two, common to all languages.

The tenſes are three, viz. preſent, preter, and future; and the moods are two only, viz. the (*n*) indicative and the imperative, as in the Hebrew. The infinitive is borrowed from the firſt perſon of the indicative.

Thus there is in the Iriſh as in the Hebrew but two moods, viz. the indicative and the imperative; for the expreſſions of conditional will, (*o*) poſſibility, liberty, obligation, &c. which form the optative moods in the Greek, and the ſubjunctive mood in the Latin, &c. are all formed by certain ſubjunctive auxiliaries, which are annexed to the indicative mood, and theſe either

(*n*) The modes and tenſes of the Iriſh, (ſays the ingenious O'Connor) are confined to the order of nature, without running into the ſeveral modifications of modern tongues which commute ſimplicity for refinement, and ſolidity for needleſs delicacy. O'Connor's Diſſert.

(*o*) The modern Iriſh grammarians, have in conformity to the Grecians and Romans, twiſted their verbs into certain inflexions analagous to their potentials, ſubjunctives, &c. which are omitted in this grammar.

either require a nominative or dative caſe of the pronouns prefixed according to the ſubſequent rules.

Theſe auxiliary verbs may either be uſed ſimply, or with the noun ſubſtantive ſignifying the idea, annexed to the imperſonal verb, *as* or *is*, (to be) which in the preter takes *ba*, and in the future *budh*.

Of the auxiliary Verbs.

The principal auxiliary verb in the Iriſh language is *ſam*, *ſum*, or *tſaim*; or, as now corruptly wrote, *taim*, (to be), which is uſed on all occaſions as the verb ſum in Latin (which derives from hence); and as the verb être or ſûis in French, both of the like ſignification.

The other auxiliaries are *filim*, or *fuilim*, (to be), which is a perſonal; *as* or *is*, often ſubſtituted for *taim*; and *cait'fid'*, muſt; both which are imperſonal: *adfia*, the ſame as decet in the Latin, is alſo an imperſonal, but ſeldom uſed.

Auxiliary Verb.

ſam, or *taim*, to be.

Preſent.

Sing.		Plur.	
ſam *ſom* *taim* *ta me*	I am	*atamaoid* *ata ſinn*	we are
ta tu, thou art		*ata ſib'*, ye are	
ta ſe, he is		*ata ſiad*, they are	

Preter.

Sing.	Plur.
b'iòs, *do b'i me*, *b'i me* } I was	*b'amar*, *b'i ſinn* } we were
b'i tu, thou was	*b'i ſib'*, ye were
b'i ſe, he was	*b'i ſiad*, they were

Future.

Sing.	Plur.
béid' me, I ſhall, or will be	*beid' ſin*, we ſhall, or will be
béid tu, thou ſhalt, or will be	*beid' ſib'*, ye ſhall, or will be
béid' ſe, he ſhall, or will be	*beid' ſiad*, they ſhall, or will be

Imperative.

Sing.	Plur.
bi, *bid'ſe* } be thou	*biod'maois*, let us be
biod'ſe, let him be	*big'id'ſe*, be ye
	bidìs, let them be

Participles.

armbeit', being — *iar mbeit'*, having been — *ar ti b'eit'*, about to be

Examples.

ſam ing'ean Lad'neac'ain, I am the daughter of Lenahan.
go de mur ta tu? How do you do?

Rule.

Rule.

When *taim* is put for the Engliſh verb, have, (as when *ſum* in Latin is put for *habeo*) the pronoun muſt be in the ablative caſe, and the ſubſtantive muſt ſtand without a negative; as,

ta ſgian uaim, I have no knife. I want a knife.
ta argiod uaim, I have no money. I want money.

or it may be expreſſed by the pronominal participle poſſeſſive *agam*, with a negative prefixt without any verb; as,

nil (for *ni b'fuil*) *ſgian agam*, I have no knife.
nil argiod agam, I have no money.
go de ta ort? what ails you?

Auxiliary Verbs.

bim, to be, to exiſt.

Preſent.

Sing.	Plur.
bim, I am	*biod'maoid*, or *bi ſinn*, we are
bi tu, thou art	*bi ſib'*, ye are
bi ſe, he is	*bi ſiad*, they are

Preter.

Sing.	Plur.
ro, or *do b'ad'as* } I was	*do b'amar*, we were
do b'a me } I was	*do b'a ſib'*, ye were
do b'ad'ais, or *do b'a tu*, thou was	*do b'adar*, or *do b'a ſiad*, they were
do b'ad' or *do b'a ſe*, he was	

Future.

Sing.	Plur.
beid' me, I ſhall, or will be	*beid' ſinn*, we ſhall, or will be
beid' tu, thou ſhalt, or will be	*beid' ſib'*, ye ſhall, or will be
beid' ſe, he ſhall, or will be	*beid' ſiad*, they ſhall, or will be

Imperative.

Sing.	Plur.
bi, be thou	*biod'maoid*, or *biod'ſinn*, let us be
biod' ſe, let him be	*biod' ſib'*, be ye
	bidis, or *biod' ſiad*, let them be

Participles.

Preſent.	Preter.	Future.
ar mbeit'	*iar mbeit'*	*ar ti b'eit'*
being	having been	about to be

N. B. The preter of this verb is written in ancient MSS.

thus { *rab'ais* / *rob'ad'as* } *rob'ais* *rab'ad'ais* *rob'i* *rab'a ſe.* Plur. *rab'amar*, *rab'-ab'air*, *rab'adair.*

This tenſe is never uſed in affirming, but in aſking or denying; as, *an raib'*, was there? *ni raib'*, there was not.

Auxiliary Verbs.

filim, or *fuilim*, to be.

Preſent.

Preſent.

Sing.	Plur.
fuilim, I am	*fuilmìd*, we are
fuil tu, thou art	*fuil ſib'*, or *fuilti*, ye are
fuil ſé, he is	*fuilid*, they are

The preter, future, &c. are borrowed from *taim*; as *b'i me*, *beid' me*, &c.

Note, This verb is never uſed but when a queſtion is aſked; as,

b'fuil tu reid'? have you done?

and is anſwered by the auxiliary *taim*; as,

taim, or *ta me reid'*, I have done

cait ab'fuil tu? where are you?

taim, or *ta me anſo*, I am here.

Auxiliary Verbs, perſonal and imperſonal.

The imperſonal *as*, or *is*, makes *ba* in the preter, and *bud'* in the future, and is always joined to a ſubſtantive; as,

to { *eidir*, to betoken the potential *may* or *can*.
èigean, or *cóir* } to betoken the ſubjunctive, *ſhould*, *might*, *ought*, &c.

èigean and *cóir* require the pronoun to be put in the dative caſe; *eidir* takes after it a participial pronoun.

Examples.

Examples.

Sing.	Plur.
is èigean dam', I ſhould, or ought, &c.	*is éigeann d'úinn*, we ſhould, &c.
is eigean, d'uit, thou ſhouldſt, &c.	*is éigeann d'uib*, ye, &c.

is cóir dam', I ſhould or ought, &c.
is éigean dam' ſgriob'ad, I ſhould write
is eidir leat ſgriob'ad, thou mayeſt, or canſt write

The potential is alſo expreſſed by the verb *tig'im*, to come, and the participial pronoun, *liom*, and its inflexions; as,

ni t'ig liom níos mò òl, I can drink no more.

The imperſonal *cait'fid'* betokens poſitive compulſion, *muſt* or *ought*, and requires the pronoun to be in the nominative caſe; as,

cait'fid' me a d'eannad', I muſt do it.

This poſitive is alſo expreſſed by the regular verb *cuirim*, to put; and the ſubſtantives *fiac'a*, a debt or obligation, which is always uſed in the plural; as,

ata dfiac'aib' oruinne, we muſt, or ought.
cuirim dfiacaih' ort, I compel thee, or oblige thee.

To cauſe to be done, is alſo expreſſed by *cuirfead' me, dfacaib' a d'eanad'*, I will cauſe him to do it; or elſe by *cuirim*, to put, and *ualac'*, a burthen; as, *cuirim dualac ort*, I inſiſt that you do it.

The deprecative mood, *I wiſh, O that I could, would to God that*; is expreſſed by the ſuperlative adjective *fearr*, i. e. *beſt*; and the participial pronoun, with or without the imperſonal *as* or *is* prefixed; as,

bfearr

bfearr liom nac' mbiad' cogad' ar bit'
I wiſh thre was no war.

Rule.

When an auxiliary verb is joined to another verb, the *auxiliary* and *pronoun* go through all the variation of perſon and number; but the verb continues invariably in the third perſon.

Note, That *ba'* and *bud'* in ancient MSS. are uſed for both preter and future, as the Hebrew verbs are frequently wrote in the ſame tenſes indifferently; in the prophets particularly.

N. B. *fa* is ſometimes ſubſtituted for *ba* and *bud'*.

as fiu is alſo an impersonal, formed from *fiu*, worth; as,

as fiu argiod è, itis worth ſilver.

fulàir is alſo a verb impersonal; and when the negative *ni* or *nac'* is prefixed, it then ſignifies compulſion; as,

ni fulair d'am', I muſt.
ſè nàc' fulàir do g'airmead', he muſt be called:

but without the negative it has a contrary meaning; as,

as fulair d'uit, you are at liberty.

So that when a negative comes before this verb it implies a neceſſity or obligation to do a thing, but an affirmative diſpenſes with the obligation, and ſets at liberty like the Latin verbs, *caveo*, *timeo*.

nipſam is an impersonal auxiliary, uſed in ancient MSS. ſignifying, I would not be; Lat. non ipſe eſſem.

CHAP.

CHAP. VI.

Of the irregular Verbs; of the Formation of the regular Verbs active; of the paſſive Verb.

Of the irregular Verbs.

THERE are many verbs in the Iriſh language apparently irregular as borrowing the preter and future tenſes, and ſome the imperative mood from other obſolete verbs, now not uſed but in thoſe tenſes; but the radical verbs are all to be found in the ancient manuſcripts, which proves this language to have been as perfect in its origin as the Hebrew, Perſic, or any other oriental dialect. Theſe irregulars being the moſt difficult part of the language, and which from the deſcription given of them by Mac Curtin and Molloy, are ſufficient to deter any one from attempting to learn this language, (whereas they are not ſo numerous or more difficult than the Latin, French, or Engliſh) they are all claſſed in order in the following pages. Theſe irregular verbs are,

deanam, *nim*, *g'nim* } to do

abraim, or *ad-b'eirim* corrupted to *deirim* } to ſay

tig'im, to come

tead'am, to go

c'ig'im, to ſee

b'eirim, to bear or carry, to bring forth young

cluinim, to hear

fag'aim, to find

rig'im, to conſent

many

many of which have but one tenſe, and do reciprocally revert each to the other, according to the idioma of the ſpeech.

Irregular Verbs.

deànam, to do, to make, to act, to work.

Preſent.

Sing.		Plur.	
deànam, I do		*deanamaoid*	we do
deànair	thou doſt	*deanaid' ſin*	
deana tu		*deanaig'eſe*	ye do
deanaid'	he doth	*deanoid' ſib'*	
deanaid'ſe		*deanaidſion*	they do
		deanaid' ſiad	

Preter.

do rinneas	I did	*do rinneamar*	we did do
do rinn me	do	*do rinn ſinn*	
do rinnis	thou didſt do	*do rinneab' air*	ye did do
do rinn tu		*do rinn ſib'*	
do rinn ſe, he did		*do rinneadar*	they did do
		do rinn ſiad	

Future.

d'eanfad	I will do	*d'eanamaoid*	we will do
d'enad		*d'eana ſinn*	
d'eana me		*d'eana ſib'*, ye will do	
d'eanair	thou wilt do	*d'eana ſiad*, they will do	
d'eana tu			
d'eana ſe, he will do			

Imperative.

Sing.	Plur.
deàn, do thou	*déanamaoid*, let us do
deanad' ſe, let him do	*d'eanaid'ſe*, *deanad' ſib'* } do ye
	deanaidìs, *deanad' ſiad* } let them do

Supine.

deanta, done.

Participles.

Preſent.	Preter.	Future.
da d'eanam', *ag deanam'*	*iar ndeanam'*	*arti d'eanam'*
doing	having done	about to do

Interrogative.

go de d'eanas me? what ſhall I do?
go de d'eanas tu? what will you do?
ca ta tu da d'eanam'? what are you doing?

Negative.

nior rinneas è, I did not do it.
ni d'eanad, I will not do it.

Irregular

Irregular Verbs.

nìm, *g'nìm* } to do, to make

Preſent.

Sing.	Plur.
nìm, I do	*nìomaoid* } we do
ni tu, thou doeſt	*ni ſinn* }
ni ſe, he doth	*ni ſib'*, ye do
	ni ſiad, they do

In like manner, *g'nìm*.

Preter, Future, Imperative, &c. &c. } they take from the foregoing.

To do, is frequently expreſſed by the participle *da deanam'*, and the auxiliary verb *taim*; as,

Preſent.

taim da d'eanam', &c. I am doing

Preter.

b'i me da d'eanam', &c. I did do.

beid' me da d'eanam', I will do.

See the auxiliary verbs, p. 69.

Irregular Verbs.

abraim, *ad b'eirim*, corrupted to

berim, *bearam*, *deirim* } to ſay, to relate, (lat. fero)

This verb was in general uſe among the ancients; it appears in many MSS. *ad b'eart an file* (*fert poeta*) the Poet ſaid it; now written *a dub'airt an file*, it differs only from *beart*, to carry, by having the *b* aſpirated, as *b'*, and ſo pronounced *v*.

Preſent.

Sing.	Plur.
abraim, or *derim*, I ſay	*a deirmid*, *a deir ſinn* } we ſay
deir tu, you ſay	*a deir ſib'*, ye ſay
deir ſe, he ſays	*a deirid*, *a deir ſiad* } they ſay

Preter.

dub'ras, *adub'airt me* } I did ſay	*dub'ramar*, *a dub'airt ſinn* } we did ſay
dub'rais, *a dub'airt tu* } thou didſt ſay	*dub'rab'air*, *a dub'airt ſib'* } ye did ſay
a dub'airt ſe, he did ſay	*dub'radar*, *a dub'airt ſiad* } they did ſay

Future

Future.

Sing.		Plur.	
dearad *deara me*	I ſhall, or will ſay	*deoramaoid* *deara ſinn*	we ſhall, or will ſay
deara tu, thou ſhalt, or will ſay		*deara ſib'*, ye ſhall, or will ſay	
deara ſe, he ſhall, or will ſay		*deara ſiad*, they ſhall, or will ſay	

Imperative.

abair, ſay thou, ſpeak
abrad' ſe, let him ſpeak
abramaois, let us ſpeak
abruid' ſe, ſpeak ye
abraidìs, let them ſpeak

Supine.

ab'art'a
lab'art'a } ſpoken

Participles from *raidim*.

Preſent.	Preter.	Future.
ag ràd'	*iar na rad'*	*ar ti rad'*
ſaying	having ſaid	about to ſay

Interrogatives.

anabair tu? do you ſpeak? *andeara me?* ſhall I ſay?
andub'ramar? did we ſay?

Negative.

ni abraim, I do not ſpeak

raid'im, to ſay

Preſent.

Sing.		Plur.	
raid'im, I ſay		*raid'imaoid*	we ſay
raid'ir	you ſay	*raid'id' ſinn*	
raid'id' tu		*raid'ig'eſe*	ye ſay
raid'id' ſe, he ſays		*raid'id ſib'*	
		raid'idſion	they ſay
		raid'id' ſiad	

beirim, to bear, bring, carry, to give, to bring forth young.

Preſent.

Sing.	Plur.
beirim, I bring, &c.	*beirmid*, or *beir ſinn*, we bring
beirir, or *beir tu*, thou bringeſt	*beirig'iſe*, or *beir ſib'*, ye bring
beirid', or *beir ſe*, he brings	*beirid*, or *beir ſiad*, they bring

Preter.

do beartas, or *beart me*	I did bear	*do beartamar*, or *do beart ſinn*	we did bear
do rugas, or *rug me*		*do rugamar*, or *do rug ſinn*	
do t'ugas, or *t'ug me*		*do t'ugamar*, or *do t'ug ſinn*	
do beartais, or *beart tu*	thou, &c.	*do beartab'air*, or *do beart ſib'*	ye, &c.
do rugais, or *rug tu*		*do rugab'air*, or *do rug ſib'*	
do t'ugais, or *t'ug tu*		*do t'ugab'air*, or *do t'ug ſib'*	
do beart, or *beart ſe*	he, &c.	*do beartadar*, or *do beart ſiad*	they, &c.
do rug, or *rug ſe*		*do rugadar*, or *do rug ſiad*	
do t'ug, or *t'ug ſe*		*do t'ugadar*, or *do t'ug ſiad*	

Future.

Future.

Sing.	Plur.
bèarfad, or *beàra me*, I will bear	*beàramaoid*, or *beàra ſinn*, we will bear
bearfair, or *beara tu*, thou wilt	*bearaid'ſe*, or *beara ſib'*, ye
bearfaid, or *beara ſe*, he will	*bearaid*, or *beara ſiad*, they

Imperative.

beir leat, carry thou

beiread'ſe leis } let him carry
tugad' ſe leis }

bearamaois } let us carry
beirimid linn }

beirid' lib', carry ye

beiridìs leo } let them carry
tugadis leo }

Supine.

beirt'e

Participles.

Preſent.	Preter.	Future.
ag breit'	*iar mbreit'*	*arti breit'*
carrying	having brought	about to bring

Interrogatives.

ca rugad' tu? where was you born?

an mbeara tu leat è? will you bring it?

Affirmative.

do rug ſi clann, ſhe bore children.

bearfad, or *beara me liom è*, I will bring it.

Negative.

Negative.

ni t'ugas, or *ni t'ug me liom è*, I did not bring it
ni bearfad, or *ni bear me liom è*, I will not bring it
ni rug ſi clann a riam', ſhe never had a child

Irregular Verbs.

fag'aim, to find, to receive.

Preſent.

Sing.	Plur.
fag'aim, I find	*fag'maoid*, we find
fag'air, or *fag'aid' tu*, thou findeſt	*fag'aig'iſe*, ye find
fag'aid' ſe, he finds	*fag'aidſion*, or *fag'aid'ſiad*, they find

Preter.

do fuaras, or *do fuara me*, I found	*do fuaramar*, we found
do fuarais, thou foundeſt	*do fuarab'ar*, ye found
do fuar ſe, he found	*do fuaradar* or *do fuar ſiad*, they found

Future. From *gab'am*. See this Verb in the Regulars.

gèab'ad, or *gèab'a me*, I will find	*geab'maoid*, we ſhall find
gèab'air, thou wilt find	*geab'aid'ſe*, ye ſhall find
gèab'a ſe, he will find	*geab'aid'ſion*, they ſhall find

Imperative.

Imperative.

Sing.	Plur.
fag'a tu, find thou	*fag'amaois*, let us find
fag'ad' ſe, let him find	*fag'aid'iſe*, find ye
	fag'adìs, let them find

Supine.

fag'alta, found

Participles.

Preſent.	Preter.	Future.
ag fag'ail	*iar b'f'ag'ail*	*ar ti f'ag'ail*
finding	having found	about to find

Interrogative.

an b'f'uar tu? have you found?
an b'f'uar tu do leab'ar? did you find your book?

Affirmative.

do fuaras, I found it

Negative.

ni eidir liom f'ag'ail, I cannot find it
ni b'f'uaras litir lam' uad' S'eamus
I received no letter from James.

Irregular Verbs.

tig'm, to come: its compound, *imt'ig'm*, to go, is irregular, except its participles.

Preſent.

Sing.	Plur.
tig'im, I come	*tig'eamaoid*, we come
tig'id' tu, thou, &c.	*tig'id' ſib'*, ye, &c.
tig'id' ſe, he, &c.	*tig'id' ſiad*, they, &c.

Preter.

taingeas *t'ainig me*	I did come	*t'angamar* *t'ainig ſinn*	we did come
t'aingis *t'ainig tu*	thou, &c.	*t'aingab'air* *t'ainig ſib'*	ye, &c.
t'ainig ſe, he, &c.		*tangadar* *t'ainig ſiad*	they, &c.

Future.

tiocfad *tiocfa me*	I ſhall or will come	*tiocfamaoid* *tiocfa ſinn*	we ſhall or will come
tiocfa tu, thou, &c.		*tiocfa ſib'*, ye, &c.	
tiocfa ſe, he, &c.		*tiocfa ſiad*, they, &c.	

Imperative.

tar *bi teac't*	come thou	*tigeamaois* *biod'maoid a t'eact* *biod' ſinn a t'eact*	let us come
tigead' ſe *biod' ſe teac't*	let him come	*tigead' ſib'* *big'id' teact*	come ye
		tigidìs, tigead' ſiad *biod' ſiad at'eac't*	let them come

Supine.

Supine.

teac'ta, came.

Participles.

Preſent.	Preter.	Future.
ag teac't	*iarr tteac't*	*ar ti teac't*
coming	having come	about to come

Interrogative:

b'fuil tu teac't? are you coming?
an ttiocfa tu? will you come?

Negative.

nìl me ateac't, I am not coming
ni t'iucfad, I will not come
ni t'aingeas, I did not come

The preſent tenſe of this mood is commonly uſed with the participle preſent, and the auxiliary verb *taim*, as, *ta me ag teac't*. See the auxiliary verbs.

Irregular Verbs.

tead'am, to go

Preſent.

Sing.	Plur.
tead'am, I go	*teid'maoid* } we go
teid'ir } thou goeſt	*teid ſinn* }
teid' tu }	*teid'ig'iſe* } ye, &c.
teid' ſe, he, &c.	*teid ſib'* }
	teid'idſion } they, &c.
	teid ſiad }

Preter.

Sing.		Plur.	
do c'uad'as *do c'uaid' me*	I went	*do c'uamar* *do c'uaid' ſinn*	we went
do c'uaid'is *do c'uaid' tu*	thou, &c.	*do c'uaig'iſe,* *do c'uaid' ſib'*	ye, &c.
do cuaid' ſe, he, &c.		*do c'uadar* *do c'uaid' ſiad*	they, &c.

Future. From *rac'aim*, to go, to arrive.

N. B. *reac'fad* is uſed in old parchments.

rac'ad *rac'a me*	I ſhall, or will go	*rac'amaoid* *rac'a ſinn*	we ſhall, or will go
rac'a tu, thou, &c.		*rac'a ſib'*, ye, &c.	
rac'a ſe, he, &c.		*rac'a ſiad*, they, &c.	

Imperative.

aill, go thou; from *aillim*, now not uſed: but was in uſe as the old MSS. teſtify; as,

aill i le fort'aig
veni huc, & ſuccurre. Colgan in vitam. S. Patricii.

From hence *aller* the French verb, to go.

imt'ig', go thou	*imt'ig'imaois*, let us go
imt'ig'ead' ſe, let him go	*imt'ig'ead' ſib'*, go ye
	imt'eg'ead' ſiad, let them go

Supine.

Supine.

imt'ig'te', gone.

Participles.

Preſent.	Preter.	Future.
ag imt'eac't	*iarnimt'eac't*	*ar ti imt'eact*
going	having gone	about to go

Irregular Verbs.

rig'im, to conſent, to reach, to ſtretch, to arrive.

Preſent.

Sing.	Plur.
rig'im, I do conſent	*rig'imid*, we do conſent
rig'ir, *rig'id'tu*, thou, &c.	*rig'ig'iſe*, ye, &c.
rig'id' ſe, he, &c.	*rig'ig'id*, they, &c.

Preter.

rainic me, I did conſent	*rangamur*, we did conſent
rainic tu, thou, &c:	*rangab'air*, ye, &c.
rainic ſe, he, &c.	*rangadar*, they, &c.

Future.

rig'fid, I ſhall, or will conſent	*rig'fimid*, we ſhall, or will conſent
rig'fid' tu, thou, &c.	*rig'fi ſib'* ye, &c.
rig'fid' ſe, he, &c.	*rig'fid' ſiad*, they, &c.

Supine.

Supine.

riac'ta, arrived.

Imperative.

caret.

The imperative is ſupplied by the participle *aontad'ac'*, from *aontuig'ead'*, to obey; or from the ſubſtantive *aonta*, avote or conſent; as,

bi aontad'ac'
or,
tugad' aonta } conſent to it

ni rainic ſe gus an triurſo
he attained not to theſe three.

rainic ſe ar fad
he paſſed along. Joſhua xv. 3.

ma c'i tu gaduig'e, an rig'fid' tu leis
if thou ſeeſt a thief, wilt thou conſent unto him?

N. B. This verb is commonly uſed with the ſubſtantive *leas*, a motive, cauſe, or reaſon, particularly in the preſent time, as *rigim a leas*, I conſent, I approve, I have cauſe, or reaſon to conſent.

Irregular Verbs.

c'ìgim, to ſee, or behold.

Preſent.

Preſent.

Sing.	Plur.
c'ìm, I ſee	*c'ìmaoid*, we ſee
c'i tu, thou, &c.	*c'i ſib'*, ye, &c.
c'i ſe, he, &c.	*c'i ſiad*, they, &c.

Preter.

do c'onnairc me, I ſaw, or did ſee	*c'oncomar* / *do c'onnairc' ſinn* } we ſaw, or did ſee
do c'onnairc tu, thou, &c.	
do connairc ſe, he, &c.	*c'oncab'air* / *do c'onnairc ſib'* } ye, &c.
	c'oncadar / *do c'onnairc ſiad* } they, &c.

Future.

cìfead / *c'ifi me* } I ſhall, or will ſee	*c'ìg'famaoid* / *c'ig'fid' ſinn* } we ſhall, or will ſee
c'ifid' tu, thou, &c.	*c'ig'fid' ſib'*, ye, &c.
c'ifi ſe, he, &c.	*c'ig'fid' ſiad*, they, &c.

Imperative. From *feacaim*, to ſee.

feàc', ſee thou	*feàc'amois*, let us ſee
feac'ad'ſe, let him ſee	*feac'aid'ſe* / *feac'id' ſib'* } ſee ye
	feac'aidìs / *feac'ad' ſiad* } let them ſee

Supine.

Supine.

faic't'e, ſeen

Participles.

Preſent.	Preter.	Future.
ag feac'ain	*iar b'feac'ain*	*ar ti feac'ain*
ſeeing	having ſeen	about to ſee

Interrogative.

an b'faiceann tu? doſt thou ſee?
an b'faca tu? did you ſee?

Negative.

ni f'acas, I did not ſee.
ni f'acamur, we did not ſee.
ni c'oncamur, we did not ſee.

Irregular Verbs.

cluinim, to hear.

Preſent.

Sing.	Plur.
cluinim, I hear	*cluineamaoid* } we hear
cluinir } thou, &c.	*cluinid' ſinn* }
cluin tu }	*cluinid ſib'*, ye, &c.
cluin ſe, he, &c.	*cluinid' ſiad*, they, &c.

Preter.

Preter.

Sing.		Plur.	
do c'ualas *do c'uala me*	I heard	*c'ualamur* *do c'uala ſinn*	we heard
c'uailais *do c'uala tu*	thou, &c.	*c'ualab'air* *do cuala ſib'*	ye, &c.
do c'uala ſe, he, &c.		*c'ualadar* *do c'uala ſiad*	they, &c.

Future.

cluinfead *cluinfe me*	I ſhall, or will hear	*cluinfeamaoid* *cluinfe ſinn*	we ſhall, or will hear
cluinfir *cluinfe tu*	thou, &c.	*cluinfe ſib'*, ye, &c.	
cluinfe ſe, he, &c.		*cluinfid* *cluinfe ſiad*	they, &c.

Imperative.

cluin, hear thou	*cluineamaois*, let us hear
cluinead' ſe, let him hear	*cluinid'e*, hear ye
	cluinidis *cluinead' ſiad* — let them hear

Supine.

cluinte, heard

Participles. From *cloiſim*, to hear.

Preſent.	Preter.	Future.
ag cloiſtion	*iar ccluiſtion*	*ar ti cluiſtion*
hearing	having heard	about to hear

Interrog. *an ccluin tu?* do you hear?
nar c'uala tu? did you hear?
nac'ar c'uala tu? did you not hear?

Negat. *nior c'uala me,* I did not hear.
ni c'luinim, I do not hear.

Irregulars.

A Synopsis of the Irregular Verbs.

Preſent.	Preter.	Future.	Imperative.
deanam, *nim*, *gnim* } to do	*do rinneas*	*d'eanfad*	*dean*
abram, *ad-b'eirim*, *b'eirim*, *deirim* } to ſay	*dub'ras*, *a dub'airt*	*dearad*	*abair*
beirim, to carry, to bring forth, to give	*beartas*, *rug'as*, *t'ugas*, *ad beart*, *do rug*, *do t'ug*	*bearfad*	*beir leat*
tig'im, to come	*taingeas*, *t'ainig*	*tiocfad*	*tar*, *tairr*
tead'am, to go	*c'uad'as*, *c'uaid'*	*rac'ad*	*teig'*, *aill*
fag'aim, to find, to receive	*fuaras*	*geab'ad*	*fàg'a*
rig'im, to conſent	*rainic*	*rig'fid*	*bi aontad'ac*
c'im, to ſee	*do c'onnairc*	*c'ifead*	*feac*
clunim, to hear	*c'ualas*, *do c'uala*	*cluinfead*	*cluin*

A Synopsis of the auxiliary Verbs.

Present.	Preter.	Future.	Imperative.
sam, *taim*, *filim*, *fuilim* } to be	*b'ime*	*beid'me*	*bid'se*
bim, to be, to live	*do b'ad'as*	*beid' me*	*bi*

Of reciprocal Verbs.

Reciprocal or reflecting verbs are common to this language, as in the Hebrew, and require two personal pronouns, when the sense is turned by the auxiliary verb *taim*, to be; which is the most elegant and pointed expression; nevertheless the simple verb may be used alone, as in the following examples.

codlaim, to sleep.

Present.

Sing.

ta me mo c'od'lad', or *codlaim*, I sleep, or do sleep
ta tu do c'od'lad', or *codlad' tu*, thou sleepest
ta se 'na c'od'lad', or *codlaid' se*, he sleeps.

Plur.

ta sinn inar ccod'lad', or *codlamaoid*, we sleep
ta sib' b'ur ccod'lad', or *codlaid' sib*, ye sleep
ta siad 'na ccod'lad', or *codlaid' siad*, they sleep.

Preter.

b'i me mo c'odlad', I was asleep

Future.

beid' me mo c'odlad', I ſhall, or will ſleep, &c.

Interrogative.

an raib' tu do c'odlad' ? was you aſleep ?
b'fuil tu do c'odlad' ? are you aſleep ?

Affirmative.

c'odail me, I have ſlept.
ta codlaid' orm, I am ſleepy.

Negative.

nil me mo c'od'lad', I am not aſleep.
nior c'odail me, I did not ſleep.
ni c'oideolaid' me, I ſhall not ſleep.

More Examples.

ta me mo d'ùſgad', I am awake
Interrog. *b'fuil tu do d'úſgad' ?* are you awake ?
Affirmat. *ta me mo d'úſgad'*, I am awake.
Negat. *nil me mo d'úſgad'*, I am not awake.

ta me mo s'eaſad', I ſtand.
Interrog. *b'fuil tu do s'eaſam' ?* do you ſtand ?
Affirmat. *ta me mo s'eaſam'*, I do ſtand.
Negat. *nil me mo s'eaſam'*, I do not ſtand.

ta me ar mo c'oiſcèim, I am on foot.
Interrog. *b'fuil tu ar do c'oiſcèim ?* are you on foot ?
Affirmat. *ta me ar mo c'oiſcèim*, I am on foot.
Negat. *nil me ar mo c'oiſcèim*, I am not on foot.

ta me ar mo p'ianad', I am in pain.
Interrog. *b'fuil tu ar do p'ianad'?* are you in pain?
Affirmat. *ta me ar mo p'ianad'*, I am in pain.
Negat. *nil me ar mo p'ianad'*, I am not in pain.

ta me mo s'uige', I ſit.
Interrog. *b'fuil tu do s'uig'e?* do you ſit?
Affirmat. *ta me mo s'uig'e*, I do ſit.
Negat. *nil me mo s'uig'e*, I do not ſit.

go de mur diomc'air ſe è fein? how did he behave himſelf?
go ccuire Dia ar do leas t'u, God ſpeed you.
ca mbionn tu do c'om'nuig'? where is your reſidence? where do you live?

Of regular Verbs, active.

All verbs, regular or irregular, have *im* pure or mixt in the preſent tenſe; and *as* pure or mixt in the preter; and in the future all regular verbs terminate in *fad*, *fead*, or *ad*, or *a* when accompanied with the pronoun, as in the Hebrew.

In the conjugation of verbs, a negative much alters the termination; and therefore to every verb here conjugated, the affirmatives and negatives follow.

General Rule.

When the laſt ſyllable but one is ſhort in the future tenſe, *fad* or *ad* is ſometimes turned by the negative into *ab'*; but moſtly retains its laſt ſyllable.

When the laſt ſyllable but one is long, *ad* is ſometimes utterly caſt out, and a pronoun added; as,

gonfad,

gonfad, I will wound	*ni g'onab'* *ni gonfad* or *ni gonfa me*	} I will not wound.
cuirfead, I will put	*ni c'uireab'* *ni c'uirfead*	} I will not put
inneòſad, I will tell	*ni innèos* *ni inneòſad'*	} I will not tell
imeòrad, I will play	*ni imèor* *ni imèorad*	} I will not play.

The negative to the imperative mood is *nà*; as, *goin*, wound thou: *nà goin*, do not wound.

When a relative is either expreſſed or underſtood, the third perſon ſingular of the preſent tenſe terminates in *as* or *eas*; and of the future tenſe in *fas* or *feas*; as,

as è g'onas, it is he who wounds
as è ſgriob'as, it is he who writes
as è g'onfas, he who ſhall wound
as è ſgrib'feas, he who ſhall write.

and this termination is the ſame in both numbers; as,

as miſe g'onas, I am he who ſhall wound
as ſinne g'onas, we are they who ſhall wound

The infinitive mood is always the ſame as the firſt perſon of the preſent tenſe.

The

The participles are formed by prefixing the particle *da* or *ag*, at, to the preſent; *iar*, (*p*) after, to the preter; and *ar ti*, about, to the future.

There are no gerunds properly belonging to the Iriſh language, but this part of ſpeech is ſupplied by the verbal nouns, with certain prepoſitions prefixed; as, *iong'ona*, fit to be wounded, &c.

The ſupines end in *ta* or *te*, which form the participle of the paſſive voice, which with the auxiliary verb *ſam* or *taim*, go through all the tenſes; as, *gonaim*, I wound; *taim gonta*, I am wounded.

The preter tenſe takes *ad* or *do* prefixed to the verb; the ancient Iriſh always uſed *ad*; the moderns moſt commonly make uſe of *do*; and ſometimes prefix *ad* to the preſent tenſe, and ſometimes only *a*.

Verbs active are frequently uſed in this language in the participles only, particularly in diſcourſe, joined with the auxiliary verb *taim*, and its proper pronoun, as *taim*, or *ta me ag ſgriob'ad'*, I write, or am writing: the following verbs are thus variably conjugated for the uſe of the learner.

There are two methods of conjugating the verbs active, viz. with the pronoun poſtfixed as in the Hebrew, or without it. When the pronoun is not uſed, each perſon has its proper termination; as in the preſent tenſe, the firſt perſon ſingular ends in *im*; the ſecond in *ir*; the third in *id'*: the firſt plural in *maoid*; the ſecond in *ig'eſe*, or *id'eſe*; the third in *idſion*: the other tenſes have their changes alſo, as is fully ſhewn in the firſt example; but when the pronoun is poſtfixed, the preſent tenſe takes the genitive caſe of the participle of the preſent tenſe of ſome verbs, and of others the laſt ſyllable only is cut off.

(*p*) Therefore when the Iriſh, making uſe of this participle, ſay, *we are after coming*, it is a literal and proper tranſlation of their own language, and not ſo expreſſed through ignorance as the Engliſh, and the Engliſh alone, imagine; and before they attempt again to criticiſe on the Anglo-Iriſh, they would do well to conſider the grammatical conſtruction of the Iriſh language: do not the French ſay, après diner; as Je ſuis après diner, I have dined, or am after dining.

off. The following examples will ſufficiently explain this; in all which, except the firſt, the pronoun is ſometimes uſed, and in others not.

Example I.

ſgrìob'aim, to write.

Conjugated with, and without the pronoun.

	Sing.		Plur.	
Preſent.	*ſgrìob'aim* *ſgriob'aid' me*	I do write	*ſgriob'maoid* *ſgrìob'aid' ſinn*	we do write
	ſgriob'air *ſgriob'aid' tu*	thou doſt write	*ſgrìob'aig'eſe* *ſgrìob'aid' ſib'*	ye do write
	ſgriob'aid' *ſgriob'aid' ſe*	he does write	*ſgrìob'aidſion* *ſgrìob'aid'ſiad*	they do write
Preter.	*do ſgrìob'as* *do ſgrìob'me*	I did write	*do ſgrìob'amar* *do ſgrìob' ſinn*	we did write
	do ſgrìob'ais *do ſgrìob'tu*	thou didſt write	*do ſgrìob'ab'air* *do ſgrìob' ſib'*	ye did write
	do ſgrìob' *do ſgrìob'ſe*	he did write	*do ſgriob'adar* *do ſgriob' ſiad*	they did write
Future.	*ſgriob'eog'ad* *ſgriob'fa me*	I ſhall, or will write	*ſgriob'eog'aimne* *ſgriob'faid' ſinn*	we ſhall, or will write
	ſgriob'eog'air *ſgriob'fa tu*	thou ſhalt, or wilt write	*ſgriob'eog'aid' ſib'* *ſgriob'faid' ſib*	ye ſhall, or will write
	ſgriob'eog'aid' *ſgriob'fa ſe*	he ſhall, or will write	*ſgriob'eog'aid* *ſgriob'faid' ſiad*	they ſhall or will write

Imperat.

	Sing.	Plur.
Imper.	*ſgriob'*, write thou	*ſgriob'amaoid*, let us write
	ſgriob'ad'ſe, let him write	*ſgriob'aid'ſe*, write ye
		ſgriob'aidìs } let them write
		ſgriob'ad' ſiad }

Supine. *ſgriob't'a*, written.

Participles.

Preſent.	Preter.	Future.
ag ſgriob'ad', or *da ſgriob'ad'* writing	*iar ſgriob'ad'* after writing having written	*ar ti ſgriob'ad'* about to write.

Interrog. *nar ſgriob' tu?* did you write?
nac'ar ſgriob' tu? did you not write?

Affirm. *do ſgriob'as*, I did write.

Negat. *nior ſgriob'as*, I did not write.
na ſgriob', do not write.

òlam, to drink.

	Sing.	Plur.
Preſent.	*òlam*, I drink	*òlamaoid*, we drink
	òlad' tu, thou drinkeſt	*òlaſib'*, ye drink
	òlad' ſe, he drinketh	*òlad'ſiad*, they drink
Preter.	*d'òlas*, or *dòl me*, I drank	*dòlamar*, or *dòl ſinn*, we drank
	d'òlais, or *dòl tu*, thou drankeſt	*dòlab'air*, or *dòl ſib'*, ye drank
	dòl ſe, he dranketh	*dòladar*, or *dòl ſiad*, they drank

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Future. *òlfad*, I ſhall, or will drink — *òlfamaoid*, we ſhall drink
òlfair, or *òlfa tu*, thou, &c. — *òlfa ſib'*, ye, &c.
òlfa ſe, he, &c. — *òlfadar*, or *olfad ſiad*, they, &c.

Impera. *òl*, *òlſa*, or *òl t'uſa*, drink thou — *olamaoid*, or *olug' ſinn*, let us drink
òlug'ſe, let him drink — *olaig'ſe*, or *olug' ſib'*, drink ye
olaidis, or *olug' ſiad*, let them drink

Supine. *olta*, drank.

Participles.

Preſent. *ag òl* drinking — Preter. *iar nòl* having drank — Future. *ar ti òl* about to drink

Interrog. *nar ol tu?* did you drink? *go dè olfas tu?* what will you drink?
nac' ar ol tu deoc'? didſt thou not drink *a drink?*

Affirm. *d'olas*, I drank

Negat. *nior olas*, or *nior ol me*, I did not drink.

Regular Verbs.

innſig'im, to tell.

Sing.	Plur.
Preſent. *innſig'im*, I tell	*innſig'maoid*, or *innſig' ſinn*, we tell
innſig' tu, thou telleſt	*innſig' ſib'*, ye, &c.
innſig' ſe, he tells	*innſig' ſiad*, they, &c.
Preter. *do inniſme*, or *dinnis me*, I told	*dinnſeamar*, or *dinnis ſinn*, we told
dinnis tu, thou, &c.	*dinnſig' ſib'*, ye, &c.
dinnis ſe, he, &c.	*dinnſig' ſiad*, they, &c.

Future.

Future. *inneòſaid' me*, I ſhall, or will tell — *inneòſa ſinn*, we ſhall tell
inneòſa tu, thou, &c. — *inneoſa ſib'*, ye, &c.
inneòſa ſe, he, &c. — *inneoſa ſiad*, they, &c.

Imper. *innis*, tell thou — *innſimaois*, let us tell
innſig'ead', let him tell — *innſig'ead' ſib'*, tell ye
innſig'ead' ſiad, let them tell

Supine. *innſid'te'*, or *innſte*, told.

Participles.

Preſent. *ag innſin* telling — Preter. *iar ninnſinn* having told — Future. *ar ti inſin* about to tell

This verb requires a dative caſe after it.

Interrog. *cia dinnis d'uit?* who told you?
nar innis ſe d'uit? did he tell ye?

Affirmat. *dinnis Seamus d'am'*, James told me.
dinnis ſe d'am', he told me.

Negat. *nior innis ſe d'am'*, he did not tell me.
na inneoſaid' me d'uit, I will not tell you.

Regular Verbs.

imt'ig'im, to go, or to depart.

Sing.

Preſent. *imt'ig'im*, I go
imt'ig' tu, thou goeſt
imt'ig'ſe, he goeth

Plur.

imt'ig'eamaoid, we go
imt'ig'id'ſe, or *imt'ig' ſib'*, ye go
imt'ig'idſion, or *imt'ig' ſiad*, they go

	Sing.	Plur.
Preter.	*dimt'ig' me*, I went	*dimt'ig'eamar*, we went
	dimt'ig' tu, thou, &c.	*dimt'ig' ſib'*, ye, &c.
	dimt'ig' ſe, he, &c.	*dimt'ig' ſiad*, they, &c.
Future.	*imeòc'ad*, I ſhall, or will go	*imeòc'amaoid*, we ſhall, or will go
	imeoc'aid' tu, thou, &c.	*imeoc'aid' ſib'*, ye, &c.
	imeoc'aid' ſe, he, &c.	*imeoc'aid' ſiad*, they, &c.
Imper.	*imt'ig'*, go thou	*imt'ig'maoid* } let us go
	imit'g'ead' ſe, let him go	*imt'ig'maois* } let us go
		imt'ig'ead' ſinn } let us go
		imt'ig'ead' ſib', go ye
		imt'ig'ead' ſiad, or *imt'ig'idìs*, let them go

Supine. *imt'ig'te'*, gone.

Participles.

Preſent.	Preter.	Future.
ag imt'eac't	*iar nimt'eac't*	*ar ti imt'eac't*
going	having gone	about to go

Interrog. *b'fuil tu ag imt'eac't ?* are you going ?
an imeòc'a tu ? will you go ?

Affirm. *ta me ag imt'eac't*, I am going.

Negat. *ni imeòc'ad*, I will not go.
ni imeoc'a ſinn, we will not go.

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Regular

Regular Verbs.

iompc'raim, or *iomc'raim*, to bear or carry, to depart, to behave.

	Sing.		Plur.
Preſent.	*iomc'raim*, I do carry		*iomc'ramaoid*, we do carry
	iomc'raid' tu, *iomc'rann tu*	thou, &c.	*iomc'rann ſib'*, ye, &c.
	iomc'raid' ſe, *iomc'rann ſe*	he, &c.	*iomc'rann ſiad*, they, &c.
Preter.	*diomc'ras*, *diomc'ur me*	I did carry	*diomc'ramar*, we did carry
			diomc'rab'air, ye, &c.
	diomc'rais, *diomc'air tu*	thou, &c.	*diomc'radar*, *diomc'air ſiad*	they, &c.
	diomc'raid', *diomc'air ſe*	he, &c.	
Future.	*iomc'arad*, I will carry		*iomc'aramaoid*, we will carry
	iomc'ara tu, thou, &c.		*iomc'araid' ſib'*, ye, &c.
	iomc'ara ſe, he, &c.		*iomc'aradaois*, they ſhall, &c.
Imper.	*iomc'air*, *iomc'airſi*	carry thou	*iomc'ramaois*, let us carry
			iomc'raid' ſib', carry ye
	iomc'rad'ſe, let him carry		*iomc'raidìs*, let them carry

Supine. *iomc'art'a*, carried.

Participles.

Preſent.	Preter.	Future.
ag iomc'ar	*iar niomc'ar*	*ar ti iomc'ar*
carrying	having carried	about to carry

Interrog.

Interrog. *an iomc'arad' tu?* will you carry?
nar iomc'air tu? did you carry?
go de mur d'iomc'air tu t'ufein? how did you behave yourſelf?

Affirm. *di'iomc'ras*, I did carry.
diomc'ur me mefein go mait', I behaved myſelf well.

Negat. *nior iomc'ras*, I did not carry.
ni iomc'arad, I will not carry.

Regular Verbs.

iarraim, or *fiafraig'im*, to aſk, to demand, to require.

	Sing.	Plur.
Preſent.	*iarraim*, I aſk	*iarramaoid*, we aſk
	iarraid' tu, thou, &c.	*iarraid' ſib'*, ye, &c.
	iarraid' ſe, he, &c.	*iarraid' ſiad*, they, &c.
Preter.	*diarras*, or *diarr me*, I did aſk	*diarramar*, we did aſk
	diarr tu, thou, &c.	*diarr ſib'*, ye, &c.
	diarr ſe, he, &c.	*diarradar*, they, &c.
Future.	*iarrfad*, or *iarrfa me*, I will aſk	*iarrfamaoid*, we will aſk
	iarrfa tu, thou, &c.	*iarrfa ſib'*, ye, &c.
	iarrfa ſe, he, &c.	*iarrfa ſiad*, they, &c.
Imper.	*iarr*, aſk thou	*iarramaoid*, let us aſk
	iarrad' ſe, let him aſk	*iarrad' ſib'*, aſk ye
		iarraidis, let them aſk

Supine. *iarrt'a*, aſked.

Participles.

Participles.

Preſent. *ag iarraid'* asking — Preter. *iar niarraid'* having asked — Future. *ar ti iarraid'* about to ask

Interrog. *nar iarr tu nì ar bit' oram?* did you ask any thing of me?
nac'ar iarr tu? did not you ask?

Affirm. *iarraim ort*, I pray you.
iarram dat' c'uinge ort, I moſt earneſtly beſeech you, (i. e. I requeſt a petition of you.)
iarrfuid' ſe deirc, he ſhall beg alms.
beid' tu ag iarraid' deirce, you will be a beggar, (i. e. begging alms.)

Negat. *nior iarr tu oram*, you did not ask me.

Regular Verbs.

ſeaſam, to ſtand.

	Sing.	Plur.
Preſent.	*ſeaſaim*, I ſtand	*ſeaſamaoid*, we ſtand
	ſeaſair, thou, &c.	*ſeaſaid' ſib'*, ye, &c.
	ſeaſaid' ſe, he, &c.	*ſeaſaid' ſiad*, they, &c.
Preter.	*s'eaſas*, I ſtood	*s'eaſamar*, we ſtood
	s'eaſais, thou, &c.	*s'eaſab'air*, ye, &c.
	s'eas ſe, he, &c.	*s'eaſadar*, they, &c.
Future.	*ſeasfad*, I ſhall ſtand	*ſeasfamaoid*, we ſtood
	ſeasfa tu, thou, &c.	*ſeasfa ſib'*, ye, &c.
	ſeasfa ſe, he, &c.	*ſeasfaid*, they, &c.

Imper.

Sing.	Plur.
Imper. *ſeas*, ſtand thou	*ſeaſamaois*, let us ſtand
ſeaſad' ſe, let him ſtand	*ſeaſad' ſib'*, ſtand ye
	ſeaſaidis, let them ſtand

Supine. *caret.*

Participles.

Preſent.	Preter.	Future.
ag ſeaſam'	*iar ſeaſam'*	*ar ti ſeaſam'*
ſtanding	having ſtood	about to ſtand

Interrog. *an ſeaſair?* do you ſtand?
nar s'eas tu? did you ſtand?

Affirm. *do s'eaſas*, I ſtood.
ta me mo s'eaſam', I do ſtand.

Negat. *nior s'eaſas*, I did not ſtand
nil me mo s'eaſam', I do not ſtand.

This is a reflecting verb, and properly requires two pronouns. See pages 91, 92.

Regular Verbs.

ig'tim, *it'im*, and *ioſam*, to eat.

Sing.	Plur.
it'im, I eat	*it'imaoid*, we eat
it'id' tu, thou, &c.	*it'id' ſib'*, ye, &c.
it'id' ſe, he, &c.	*it'id' ſiad*, they, &c.

Preter.

	Sing.	Plur.
Preter.	*dit'eas*, or *dit'me*, I did eat	*dit'eamur*, we did eat
	dit' tu, thou, &c.	*dit' ſib'*, ye, &c.
	dit' ſe, he, &c.	*dit' ſiad*, they, &c.
Future.	*ioſfad*, *ioſaid' me* } I ſhall, or will eat	*ioſamaoid*, we ſhall, or will eat
	ioſaid' tu, thou, &c.	*ioſaid' ſib'*, ye, &c.
	ioſaid' ſe, he, &c.	*ioſaid' ſiad*, they, &c.
Imper.	*it'*, eat thou	*it'imis*, let us eat
	it'ead' ſe, let him eat	*it'ig'ead' ſib'*, eat you
		it'igead' ſiad, or *it'ig'dis*, let them eat

Supine. *it'it'e*, eaten.

Participles.

Preſent.	Preter.	Future.
ag it'e	*iar nit'e*	*ar ti it'e*
ag ioſad'	*iar nioſad'*	*ar ti ioſad'*
eating	having eaten	about to eat

Interrog. *go de ioſas tu?* what will you eat?
an ioſa tu nios mo? will you eat more?

Affirm. *dit' me go leor*, I have eaten enough.

Negat. *ni iosfad*, I will not eat.

Regular Verbs.

ceannaig'im, to buy.

	Sing.	Plur.
Preſent.	*ceannaig'im*, I buy	*ceannaig'maoid*, we buy
	ceannaig' tu, thou, &c.	*ceannaig' ſib'*, ye, &c.
	ceannaig' ſe, he, &c.	*ceannaig' ſiad*, they, &c.
Preter.	*do c'eannaig'eas*, I bought	*do c'eannaig'eamur*, we bought
	do c'eannaig' tu, thou, &c.	*do c'eannaig' ſib'*, ye, &c.
	do c'eannaig' ſe, he, &c.	*do c'eannaig' ſiad*, they, &c.
Future.	*ceannoc'ad*, I ſhall, or will buy	*ceannoc'amaoid*, we ſhall, or will buy
	ceannoc'aid' tu, thou, &c.	*ceannoc'aid ſib'*, ye, &c.
	ceannoc'aid' ſe, he, &c.	*ceannoc'aid' ſiad*, they, &c.
Imper.	*ceannaig'ſe*, buy thou	*ceannaig'maois*, let us buy
	ceannaig'ead' ſe, let him buy	*ceannaig'ead' ſib'ſe*, buy ye
		ceannaig'idìs, let them buy

Supine. *ceannaig't'e*, bought

Participles.

Preſent.	Preter.	Future.
ag ceannac'	*iar cceannac'*	*ar ti ceannac'*
buying	having bought	about to buy

Interrog. *an cceannoc'a tu?* will you buy?
nar c'eannaig'is? didſt thou buy?

Negat. *nior c'eannaig'eas*, I did not buy.
ni c'eannaig'im, I do not buy.

Regular Verbs.

gab'am, to take, receive, &c.

Sing.

	Sing.	Plur.
Preſent.	*gab'aim*, I take	*gab'amaoid*, we take
	gab'a tu, thou, &c.	*gab'a ſib'*, ye, &c.
	gab'a ſe, he, &c.	*gab'a ſiad*, they, &c.
Preter.	*do g'ab'as*, I did take	*do g'ab'amar*, we did take
	do g'ab' tu, thou, &c.	*do g'ab' ſib'*, ye, &c.
	do g'ab' ſe, he, &c.	*do g'ab'adar*, or *do g'ab' ſiad*, they, &c.
Future.	*gèab'fad*, I will take	*gèab'famaoid*, we will take
	gèab'fair, thou, &c.	*gèab'faid' ſib'*, ye, &c.
	gèab'faid' ſe, he, &c.	*gèab'faid' ſiad*, they, &c.
Imper.	*gab'*, take thou	*gab'amaoid*, let us take
	gab'ad' ſe, let him take	*gab'ad' ſib'* take ye
		gab'aidis, let them take

Supine. *gab't'a*, taken.

Participles.

Preſent.	Preter.	Future.
ag gab'ail	*iar ngab'ail*	*ar ti gab'ail*
taking	having taken	about to take

Interrog. *an ngab'a tu?* do you take?
an ngèab'fa tu? will you take?

Affirm. *gèab'fa me*, I will take.

Negat. *ni g'èab'fad*, I will not take.

Regular Verbs.

còim'naig'im, or *còmnuìg'im*, to dwell.

	Sing.	Plur.
Preſent.	*còm'nuig'im*, I dwell	*com'nuig'mid*, we dwell
	com'nuig'ir, thou, &c.	*com'nuig'iſe*, ye, &c.
	com'nuig'ſe, he, &c.	*com'nuig'ìdſion*, they, &c.
Preter.	*do c'om'nuig'eas*, I dwelt	*do c'om'nuig'eamur*, we did dwell
	do c'om'nuig'eais, thou, &c.	*do c'om'nuig'b'air*, ye, &c.
	do c'om'nuig' ſe, he, &c.	*do c'om'nuig'eadar*, they, &c.
Future.	*com'neoc'ad*, I will dwell	*com'neoc'amne*, we will
	com'neoc'air, thou, &c.	*com'neoc'aid' ſib'*, ye, &c.
	com'neoc'aid' ſe, he, &c.	*com'neoc'aid*, they, &c.
Imper.	*com'nuig'*, dwell thou	*com'nuig'eamaoid*, let us dwell
	com'nuig'ead' ſe, let him dwell	*com'nuig'iſe*, dwell ye
		com'nuig'idis, let them dwell

Supine. *com'nuig't'e*, dwelt, or at reſt.

Participles.

Preſent. *accom'nuig'e* dwelling

Preter. *iar ccom'nuig'e* having dwelt

Future. *ar ti com'nuig'e* about to dwell

Interrog. *ca raib' tu do c'om'nuig' le fada?*
where have you dwelt this long time?

Affirm. *b'i me mo c'om'nuig' air a tir*
I dwelt in the country.

Negat. *ni b'im mo c'om'nuig' ambaile At' Cliat'*,
I do not dwell in Dublin.

The following verbs, betokening the paſſions of the mind and body, are ſeldom uſed; but the expreſſion is turned by the auxiliary verb *taim*, to be, and the ſubſtantive joined with a participial pronoun.

Examples.

Examples.

fioſaig'im, to know.

By the ſubſtantive *fios*, knowledge, and the pronoun *agam*.

	Sing.	Plur.
Preſent.	*ta f'ios agam*, I know	*ta f'ios aguinn*, we know
	ta f'ios agad, thou, &c.	*ta f'ios agaib'*, ye, &c.
	ta f'ios aige, he, &c.	*ta f'ios aca*, they, &c.
Preter.	*b'i f'ios agam*, I did know	
	b'i f'ios agad, thou, &c.	
Future.	*bèid' fios agam*, I will know	
	bèid' fios agad, thou, &c.	

In like manner,

tartam } to be thirſty; by the participial pronoun *oram*, and
iotam } the ſubſtantive *tart*, thirſt.

	Sing.	Plur.
Preſent.	*ta tart oram*, I am dry	*ta tart oruinn*, we are dry
	ta tart ort, thou, &c.	*ta tart oraib'*, ye, &c.
	ta tart air, he, &c.	*ta tart orra*, they, &c.
Preter.	*b'i tart oram*, I was thirſty, &c.	
Future.	*bèid' tart oram*, I ſhall, or will be thirſty, &c.	

ocras, hunger.

Sing.

	Sing.	Plur.
Preſent.	*ta ocras oram*, I am hungry	*ta ocras oruinn*, we are hungry
	ta ocras ort, thou, &c.	*ta ocras oruib'*, ye, &c.
	ta ocras air, he, &c.	*ta ocras orra*, they, &c.

Preter. *b'i ocras oram*, I was hungry.

Future. *bèid' ocras oram*, I ſhall, or will be hungry.

fuac'd, cold.

Preſent. *ta fuac'd oram*, I am cold.
ta fuac'd ort, thou, &c.
ta fuac'd nairre, ſhe is cold.

Preter. *b'i fuac'd oram*, I was cold.

Future. *bèid' fuac'd oram*, I ſhall, or will be cold, &c.

luat'g'airim, to be glad, to rejoice.

ta luat'g'air oram, I am glad.

Example.

ta luat'g'air oram df'aicſin, I am glad to ſee you.
ta luat'g'air oram af'aicſin, I am glad to ſee him.
ta luat'g'air oram afaicſin, I am glad to ſee her.

To be glad is alſo expreſſed by *mait'*, good; and the impersonal *as*, *ba*, *bud'*, &c.

Preſent. *is mait' liom*, I am glad.
is mait' leat, thou art glad.
is mait' leis, he is glad.

Preter.

Preter. *ba mait' liom*, I was glad.

Future. *bud' mait' liom*, I ſhall be glad.

ar ſiub'al
ag imt'eac't } to go
dul

ta me ar ſiob'al
ta me ag imt'eac't } I am going

But when a particular place is expreſſed, then the word *dul* is always uſed as,

ta me dul go Sùirdas,
I am going to Swords.

all which take *cuaid'*, in the preter, as at page 84, and *rac'ad'*, in the future, although.

b'i me ar ſiob'al, I went, or
beid' me ag immeac't, I will be going, is proper, yet is not ſo expreſſive, nor ſo frequently uſed as the irregular mood *cuaid'*, and *racaid'*. See p. 84.

The imperative of *ar ſiob'al* is often uſed, as,

Sing.	Plur.
bi ar ſiob'al, begone	*biod'maoid ar ſiob'al*, let us begone
biod' ſe ar ſiob'al, let him go	*biod' ſib' ar ſiob'al*, begone ye
	biod' ſiad ar ſiob'al, let them begone

toilig'im, to be willing, is expreſſed by

Preſent.

Preſent. *is toil liom*
is mian liom
ta me toilteanac' } I am willing
ta me reid'air
&c. &c. &c.

Interrog. *an toil leat?* are you willing?
ma' ail leat, if you pleaſe?
le do t'oil, if you pleaſe?

Affirm. *as mian leam*, I purpoſe.
an nid' as miam leis do d'eunam'
the thing he intends to do.
ta me reid' c'um bàis d'fag'ail ar ſon mo T'ìarna.
I am ready to ſuffer death for the ſake of the Lord.

nt'oillig'im, to be unwilling, is expreſſed by

Preſent. *ni toil liom*
ni mian leam
ni hail liom } I am unwilling
&c. &c. &c.

Negat. *murab ail leat*, if you will not.
cailinid', ni haill leo ſgafuirid',
the young women like not the country clowns.

graid'g'im, to love.

is frequently expreſſed by the ſubſtantives *grad'*, or *gean*, love, with the auxiliary verb and pronoun; as,

Sing.

	Sing.	Plur.
Preſent.	*ta grad' agam*, I love	*ta gean againn*, we love
	ta grad' agad, thou, &c.	*ta gean agaib'*, ye, &c.
	ta gean aige, he, &c.	*ta gean aca*, they, &c.
Preter.	*b'i gean agam*, I did love	*b'i grad' againn*, we, &c.
	b'i grad' agad, thou, &c.	*b'i grad' agaib'* ye, &c.
	b'i grad' aige, he, &c.	*b'i grad' aca*, they, &c.
	b'i grad' aice, ſhe, &c.	

Future. *beid' grad' agam*, I ſhall, or will love, &c.

N. B. In ſpeech this takes two participial pronouns.

ta grad' agam ort, I love you.
b'i gean agam uirre, I did love her.

deònaig'im, to allow, grant, approve, or to like.

is alſo expreſſed by *is deònac' leom*, I grant; but is nevertheleſs a regular conjugated verb, and often uſed in ancient writings; as,

Affirm. *go ndeonuid' Dia*, God grant.
deònaid' d'am' tù m'olad', *O oig' nàom't'a*,
grant I may praiſe thee, O ſacred virgin!
deònaid' tròcaire d'o, grant him mercy.

in all which it requires the pronoun following to be put in the dative caſe, as in the above examples.

Negat. *ni d'eonaig'im*, I do not allow, I am unwilling.

Before we enter on the paſſive voice, we muſt notice one particular expreſſion peculiar to this language, which is (*q*) *fa deara*, i. e. remark, or take notice; it is added to ſeveral verbs, and ſeems to be an adverb of force in expreſſion, from the Hebrew dai, i. e. potens, ſufficiens.

tab'air fa deara, remark, or take notice.
tug ſè fa deara fort'a, he commanded, or obliged them.
do b'ear fa deara, I will cauſe, or I will take notice.
cuirfe tu fa deara, thou ſhalt cauſe.

Obſerve alſo, that *fa* anſwers in ſenſe to *bad'*, the preter of the impersonal *as* or *is*, and is uſed impersonally like that verb; as,

fa hì an t'ing'ean, ſhe was the daughter.
fa tearc agus fa olc mo laet'e, few and evil have been my days.
na mnà fà ſinne, of the elder woman, i. e. of the woman that was elder.

Of the Verb paſſive.

The verb paſſive in the Iriſh is impersonal, and therefore is always accompanied with a pronoun; the verb remaining the ſame in both numbers, except in the preter, where *ad'* makes *aid'* in the plural.

The paſſive is formed by adding *ar* or *r* to the ſupine of the active, for the preſent tenſe; as from *buailte*, ſtruck, *buailtear me*, I am ſtruck: *ſgriòb't'a*, written; *ſgriob'tar me*, I am written.

The preter paſſive is formed by placing *do* before the inflexion of the preſent active; as from

ſgriob'ad' me, I do write; *do ſgriob'ad' me*, I was written.

The

(*q*) Hence is derived the French adverb of confirmation, deâ, or dâ; as, ouy deâ, yes indeed; non deâ, no in truth.

The future paſſive is formed by poſtfixing *ar* to the future active, accompanied with the pronoun; as,

ſgriob'eog'ad, I ſhall, or will write.
ſgriob'eog'ad'ar me, I ſhall, or will be written.

The imperative paſſive is alſo formed by poſtfixing *ar* or *r* to the ſupine active, accompanied with the pronoun; as,

ſgriob't'a, written
ſgriob'tar me, let me be written.

This paſſive voice ſeems not to be of the original conſtruction of this language, and in all parts of ſpeech it is more elegantly, and more expreſsly formed by the verb *taim*, and the ſupine of the active; as,

ta me buailte, inſtead of *buailtear me*, I am ſtruck.
b'i me buailte, inſtead of *do builead' me*, I was ſtruck.

Example of the Paſſive Voice in both Methods.

buailim active, to ſtrike.

buailte, ſupine active, or participle paſſive.

Paſſive.

	Sing.		Plur.	
Preſent.	*buailtear me* *ta me buailte*	I am ſtruck	*buailtear inn* *ta ſinn buailte*	we are ſtruck
	buailtear t'ù *ta tu buailte*	thou, &c.	*buailtear ib'* *ta ſib' buailte*	ye, &c.
	buailtear è, *ta ſe buailte*	he, &c.	*buailter iad* *ta ſiad buailte*	they, &c.

	Sing.		Plur.	
Preter.	*do buailead' me* *b'i me buailte*	I was ſtruck	*do buaileaid' ſinn* *b'i ſinn buailte*	we, &c.
	do buailead' t'u *b'i tu buailte*	thou, &c.	*do buaileaid' ſib'* *b'i ſib' buailte*	ye, &c.
	do buailed' è *b'i ſe buailte*	he, &c.	*do buailead' iad* *b'i ſiad buailte*	they, &c.
Future.	*buailfid'ear me* *bèid' me buailte*	I ſhall be ſtruck	*buailfid'ear ſinn* *beid' ſinn buailte*	we ſhall be ſtruck
	buailfid'ear t'u *beid' tu buailte*	thou, &c.	*buailfid'ear ſib'* *beid' ſib' buailte*	ye, &c.
	buailfid'ear è *beid'ſe buailte*	he, &c.	*buailfid'ear iad* *beid' ſiad buailte*	they, &c.
Imper.	*buailtear me* *bi me buailte*	let me be ſtruck	*buailtear inn* *biod' ſinn buailte*	let us be ſtruck
	buailtear t'u *bi tu buailte*	be thou ſtruck	*buailtear ib'* *biod' ſib' buailte*	let ye be ſtruck
	buailtear è *biod'ſe buailte*	let him be ſtruck	*buailtear iad* *biod' ſiad buailte*	let them be ſtruck

CHAP. VI.

SYNTAXIS.

Rule I.

WHEN two ſubſtantives come together with the article *an* before each, the conjunction *ſa* muſt be added to the firſt; as,

an b'eanſa an f'ir, the wife of the man.

Rule

Rule II.

When two ſubſtantives come together the latter is put in the genitive caſe, which genitive alſo forms the adjective.

fear dàna, a poet. *fear faire*, a watchman.
fear na fallainge deirge, the man of the red cloak.
an cupa oir, the cup of gold, or the golden cup.
an c'at'aoir m'aide, the chair of wood; the wooden chair.
is mait' an fear corrain è, he is a good fickle man.

which may alſo be kept in the nominative by adding *go*; thus *fear go b'f'ailaing ndeirg*.

Rule III.

The adjective agrees with its ſubſtantive in number only; as,

dona fearaib' geala, to the white men.

Rule IV.

Two ſubſtantives coming together belonging to the ſame thing, muſt be put both in one caſe; as,

tab'air an leab'ar don liaig' Dom'nall,
give the book to the phyſician Daniel.

Rule V.

When two nouns of divers numbers or genders do belong to the ſame thing, the pronoun muſt agree with the noun, which is the moſt principal in the ſpeech; but this Rule is not obſerved by the poets.

Rule

Rule VI.

The interrogative and its anſwer ſhall agree in caſe; as,

cia ò b'fuair? from whom was it got?
uaimſe, from me.

Rule VII.

The verb and ſubſtantive muſt agree in number.

Rule VIII.

A verb going before many copulated nouns of the ſingular number, the verb retains the ſingular number; as,

tainig Dom'nall, agus Eoin don b'aile.
Daniel and John came to town.

Rule IX.

All regular verbs active govern an accuſative caſe; as,

muirfead fear no bean,
I will kill a man or a woman.

Except ſuch as betoken giving, preſenting, or ſpeaking to a perſon, which require the pronoun following to be put in the dative or ablative caſe.

Examples.

tab'air dam' do lám', give (to) me your hand
ag tab'airt bàis doib', killing them, i. e. giving death to them.
ait'nid' d'am', I know, i. e. it is known to me.

agus

agus ar na g'lacad' d'oib', and when they had received it, i. e. when received by them. Matthew, ch. xx. v. 11.

agus ar b'freagra d'ósan, re fear d'iob', and he answered one of them, i. e. to one of them. Matthew, ch. xx. v. 13.

lab'raim riotsa, I speak to you.

dinnis sè d'am', he told me.

CHAP. VII.

A Vocabulary, English and Irish.

Of the World in general.

don tsaog'al go geanaralta.

GOD, *Dia, Seat'air*
God the Father, *Dia an Tat'air*
Jesus Christ, *Josa Criosd*
the Saviour, *Slanaig't'eòir*
God the Son, *Dia an Mac*
the Holy Ghost, *an Spiorad naom'*
our Maker, *ar Crut'aig't'eoir*
the creation, *an crut'ug'ad'*
the comforter, *an com'f'urt'aig't'eoir*
the Virgin Mary, *an M'aig'dean Muire*, or *Muire òig'*
the creatures, *na creàtuir*
a living creature, *creàtùr bèo*
nature, *nàduir*
life, *béo, beat'a*
a body, *corp*
death, *bás*
a spirit, *spiorad*
heaven, *flait'eas dè, neam', ceal, earc*
the Lord of heaven, *Tig'earna nim'e*
paradise, *parrat'as*
glory, *glòir*
an angel, *aingeal*
cherubin, *ard ainglid'*
saint, *nàom'*
the saints, *na nàoim'*
blessed, *beannaig't'e*
a prophet, *faid'*
an evangelist, *soib'isgealuid'*
an apostle, *apstal*
hell, *ifrionn*
the mass, *ofrion, aifrion*
the devil, *diab'al*
the damned, *na dàoine damanta*

Of the Elements.

dona Heilemeintib'

Fire, *teine*
the earth, *an talam', cè, ùir, tellur, tealla, criad', creat*

water,

water, *uiſge, bir*, &c.
the ſea, *fairge*
the ſky, *an taid'èr*
a ſtar, *réult*
a comet, *boidréalt*
the ſun, *an g'rian, ſol, ſùl*
the moon, *an g'ealac', re, eaſga, eaſconn, lùan*
light, *ſolas, ſoillſe*
darkneſs, *dorc'adas*
heat, *teas*
cold, *fùac't*
a vapour, *ceò, ſmùid*
an exhalation, *ſgàmal*
the wind, *gàot'*
the north, or northward, *thuathal, tuaid', an tuaiſgeart, an tuait'ean*, or *t'eic'drealt, an ceata com, an cam ceachta*
the eaſt, or eaſtward, *an oir, ſoir, oir-t'ear, oirt'eart, an taob'hoir, eirg'ean an g'riàn*
the ſouth, or ſouthward, *a d'eas, deiſ-ceart, faitſe, faitſeac'*
the weſt, or weſtward, *an t'iar, ſiar, iart'arac'a*
weather, *aimſir, ſión*
fair weather, *ſoinean*, i. e. *ſoin s'ion*
bad weather, *doinion*, i. e. *don-s'ion*
wet weather, *aimſir f'liuc'*
a cloud, *nèull, muad', dluim'*
rain, *fearrt'ainn*
ſnow, *ſneac'ta*
hail, *cloc's'neac'ta*
froſt, *ſioc*
thaw, *leàg'ad'ſneac'ta, t'oinead'*
dew, *driuc't*
a fog, or miſt, *ceò*
a ſtorm, *ſdoirm*
a tempeſt, *gairb's'ian*
thunder, *tòirneac'*
lightning, *ſplanc teinead'*
the rainbow, *bòt' uiſge*
earthquake, *crit' talm'an*
a deluge, *dìle*
a flood, *tuile, falc.*

Time.

aimſir.

The day, *an là, an lò*
days, *laena, laoi'te*
break of day, *breacad' an laè*
the dawn, *ſgaìnead' an làe*
night, *oid'c'e, noc't*
noon, *mead'ain làe, eadart'a*
midnight, *mead'oin oid'c'e*
morning, *an m'aidin*
evening, *tràt' nòna*
ſun ſet, *luig'e grèine*
a holiday, *là ſaòire*
a feſtival, *là fèile*
a work day, *là oibre*
to-day, *aniug'*
yeſterday, *a nè*
the day before yeſterday, *airfe nè*
to-morrow, *màrac'*
after to-morrow, *noirrt'ior*
an hour, *uair*
half an hour, *leat' uair*
a quarter of an hour, *ceat'ram' na huaire*
a minute, *an ſeaſgad cuid duair*, that is the 60th part of an hour
an inſtant, *uair, airball*
a week, *ſeac'dm'ain*
a month, *mì*
a year, *bliad'ain*
leap year, *bliag'uin b'iſig'*
quarter of a year, *rait'e*

an

quarter of a year, *rait'e*
an age, *aois*
eternity, *ſiorruig'eac't*
the beginning, *an toſac'*
the middle, *làr*, *meód'an*
the end, *deiread'*, *cric'*

The Days of the Week.

laet'e na ſeac'tmaine.

Monday, *Dia Luain*
Tueſday, *Dia Mairt*
Wedneſday, *Dia Ceadaoin*
Thurſday, *Diar Daoin*
Friday, *Dia Aoine*
Saturday, *Dia Sat'airnn*
Sunday, *Dia Dom'naig'*.

The Months of the Year.

January, *mi ianuair*, *gionb'air*
February, *mi f'eab'ra*, *fili*, or *faoilead'*
March, *mi na màrta*, *Màrt*
April, *Aibrean*
May, *Beal-tine*, *Mai*
June, *mi june*, *Oigmi*
July, *ìul*, *boid'mis*, *mi bo b'oi*, *mi m'adram'uil*
Auguſt, *Oguſt*, *Lug'nas*, *mi na lug'náſa*
September, *Seict m'i*
October, *Oict m'i*
November, *Naoi m'i*
December, *Deag' m'i*, *mi na nodloc*

× But the more ancient Iriſh named the months from the ſeaſons, as firſt, middle, and laſt month of Spring, &c. &c.

Spring (February, March, April) *c'ead m'i dearrac'*,—*mi m'eod'ain earraig'*, —*mi d'eirid' earraig'*
Summer, (May, June, July) *c'ead m'i ſ'am'rad'*,—*mi m'eod'ain ſ'am'rad'*,—*mi d'eirid' ſ'am'rad'*
Harveſt, (Auguſt, September, October) *c'ead m'i d'f'og'm'ar*,—*mi m'eod'ain f'og'm'air*,—*mi d'eirid' f'og'm'air*
Winter, (November, December, January) *c'ead m'i g'eim'read'*,—*mi m'eod'ain g'eim'read'*—*mi d'eirid' g'eim'read'*
the Spring, *earrac'*
Summer, *ſam'rad'*
Autumn, *fog'm'ur*
Winter, *geim'read'*

Holidays, &c.

Laet'e ſaoire, &c.

New Year's Day, *la nodlog beag*
Innocents, *la f'eil na macaom'*
Twelfth Day, *la c'inn*, *Epiofain*
Candlemas Day, *la f'eil Muire na ccoinneal*
Shrovetide, *inid*
Shrove Tueſday, *mairt inide*
Aſh Wedneſday, *ceadaoin aluait'rid'*
Lent, *corgus*
Annunciation, *la f'eil Muire ſa marta*
Ember week, *troſgad' na hanma*
Palm Sunday, *dom'nac'na pailme*
Good Friday, *aoine an c'èaſda*
Eaſter, *Caiſg*
Low Sunday, *dom'nac' mionc'aſg*
Midſummerday, *la ſan Sead'ain*
Michaelmas day, *la f'eil Mic'il*

× *Which the Highlanders always use to this Day.*

All Saints day, *la na nùile naòm'*
Advent, *aidb'eint*
Chriſtmas, *Nodluig*
a faſt day, *là troiſgt'e*
a fleſh day, *là it'e feòla*

Mankind, and the Parts of a Man's Body.

Cinead' daonda agus ranna an C'uirpp.

A Man, *fear*
a woman, *bean*
anold man, *duine aoſda, ſean f'ear, crion laoc'*
an old woman, *bean aoſda, ſean b'ean*
a very old woman, *cailleac'*, *gaſt*
a black nun of St. Benedict, *cailleac' d'ub'*
inceſt, *curba cuil*
a young man, *fear òg*
a young woman, *bean òg*
a boy, *buiac'aill, gaſun*; the dimin. of *gas*, a vaſſal ×
a maid, *maig'dean*
a girl, *cailin òg*
ſhort-lived, *garſeicle*
an infant, *pàiſde, naoid'in*
a youth, *ogánac'*
a giant, *fat'ac'*, *at'ac'*
a dwarf, *ab'ac'*
youth, *óige*
manhood, *fearrd'ac't*
old age, *aos-arſaig'*
the body, *corp*
a limb, *rann, ball*
the head, *an ceann*
the forehead, *eadan a c'inn*
the back part, *cùl an c'inn*
the crown, *bat'ais*
the face, *ag'aid'*
features, *gnùis, deilb'*
the eye, *an tſùil*
the eyes, *na ſùile*
eyebrows, *mailig'e na ſùl*
eyelids, *fab'rad' na ſùl*
eyeſight, *rad'arc, am'arc*
black eyed, *dub' s'uileac'*
grey eyed, *glas s'uileac'*
one eyed, *leit' s'uileac'*
the noſe, *ſron, an tſròn*
noſtrils, *pollairid' na ſron*
the cheek, *gruaid'*, *lioca*
the lip, *puiſin*
the mouth, *bèul*
a tooth, *fiàcail*
jaw, *giall*
throat, *ſcòrnac'*
windpipe, *pioban*
ear, *clùas*
chin, *ſmigin*
beard, *fèaſòg*
neck, *muineal*
boſom, *brollac'*, *uc't*
breaſt, *uc't*
bubby, or pap, *ciòc'*, *ballàn, ſinid'*
nipple, *cean cìc'e*
ſhoulder, *guala*
hand, *lam'*
right hand, *lam' d'eas*
left hand, *lam' c'lì*
arm pit, *poll na haſguille*
elbow, *uilleann*
wriſt, *càol na laim'e*
back of the hand, *cùl na laim'e*
palm of the hand, *dèarna na laim'e*
the finger, *an mèr*
the fore finger, *corrm'eùr*
the middle finger, *mérméod'ain*
the 4th, or ring-finger, *tainiſte*

the

× Here Valency is wrong Garsoon being introduced from the French Garconne, Gnaehail, Gille, Colachan

the little finger, *luidicin*
the thumb, *ordòg*
a joint, *alt*
the nails, *ingne*
fiſt, *dòrnn*
belly, *bolg*
navel, *uimliocàn*
back, *druim*
kidneys, *na dub'ain*
ſide, *an tàob'*
a rib, *aſna*
the waiſt, *an m'éod'ain*
groin, *an b'leìn, bonn tarra*
buttocks, *màſa*
thigh, *ſliaſad*
knee, *an glùn*
the ham, *ioſgad*
a leg, *cos*
the calf, *colpa na coiſe*
the ſhin, *lorg*
ankle, *mud'arna*
the foot, *troig'*
ſole of the foot, *bonn coiſe*
inſtep, *uac'tar na troig't'e*
the ſkin, *an croiceann*
a bone, *cnaim'*
marrow, *ſmior*
fleſh, *feòil*
fat, *mèit'*, *ram'ar*
blood, *fuil*
a vein, *cuiſle*
an artery, *fèit'*
the pores, *na pòire*
a nerve, *lùt'ac'*
the ſkull, *an c'loigeann*
the brain *inc'inn*
entrails, *ſteìceac'a*
ſtomach, *gaile*
guts, *putòga*
bowels, *ionat'ar*

the heart, *an croid'e*
lungs, *ſgam'og*
the liver, *ae, na hae*
ſpleen, *duìb'lìat'*
gall, *domblas*
bladder, *làm'annan, ſpliùcan*, *a codarman*
milk, *bainne*
the hair, *g'rùag*
a tear, *dèar*
ſpittle, *ſeile*
to ſpit, *ſeile c'ur amac'*
urine, *fùal, mùn*
a wart, *fait'ne*
a wrinkle, *rangan*, *eriopag*
a pimple, *goran*
a wen, *cnap, meall*
a ſcratch, *ſcriob*

Diſeaſes.

Daicidib'.

Sickneſs, *tinneas*
diſeaſe, *aicid*
indiſpoſition, *aicid tinneas*
pain, *piàn*
an ach, *tinneas, pìan*
belly ach, *tinneas builg*
tooth ach, *an deidead'*
a fever, *fiab'ras*
head ach, *tinneas cinn*
an ague, *fiab'ras crit'eac'*
a fit, *taom*
a cough, *ſlaòdan, caſac'dac'*
hoarſeneſs, *tloc'tan*
ſhort wind, *giorra anala*
jaundice, *galar buid'e*
fainting, *taom anb'fainne*
a ſwooning, *adol anèull*
a lunatic, *fear gealuid'*, *re-reab'anac'*

madneſs, *cut'ac'*, *mire*
ſcurvy, *aicid na ngearb*
leproſy, *lub'rad'*
plague, *plaig'*
bloody flux, *flugſa fola*, *dorta-fola*
ſmallpox, *an galar breac*, *a bholgach*
meaſles, *a b'riutineac'*, *a ghriobhthach*
itch, *toc'as*, *claim'e*
a ſcab, *gearb*, *carra*
a conſumption, *biot' c'ait'iom'*
gout, *gùta*, *galar na nalt*, *iongc*.
dropſy, *ioropais*
gripes, *pian na ninnead'*
giddineſs, *diùdan*
palſy, *pairilis*
a ſwelling, *at*, *lionad'*
the pox, *an b'olgac' f'rancac'*
gleet, *ſillagſa*
a ſcar, *gearbog*
a wound, *loit*, *gearra*
a blow, *builie*
a reaching, *ſgeat'raig'*
to vomit, *urſlugam*
hiccough, *bruc'tfac'*
a looſeneſs, *buinnioc'*
a rupture, *briſead' bronn*
ſtranguary, *coſg fuail*
king's evil, *galar na riog'* *Eaoitt-bhragaid*
a boil, *niſcòid*
lethargy, *aicìd m'arb't'ac'*
a cold, *reàmad'* *cneatan*
humpback, *croims'linneanac'* *Eaottach*
death, *bàs*
Rheumatism scireach

Properties of the Body.

do c'ailig'eac'd an c'uirpp.

Laughter, *gàir*, *gàirid'e*
weeping, *ag càoid'*, *ag gul*
the breath, *anal*
taſte, *blas*
a ſweet ſmell, *bolad' cum'ra*
a groan, *oſna*
a ſigh, *oſna*, *mairgnig'*
ſneezing, *ſròt'ſ'a*, *ſraod'*
hiccough, *ſnag*, *fail* *aitbag*
a belch, *brut'tac'*
ſleep, *codlad'*
drowſineſs, *codlatac'*
ſnoring, *aſrannfa*
a dream, *brionglad*, *aiſling*, *brnadan*
watching, *faire*
the voice, *gut'*
ſpeech, *com'ràd'*
beauty, *ſgèim'*, *báichid*.
ugly, *gràndа*
leanneſs, *tana*, *truag'*
health, *ſlainte*
ſhape, *crut'*, *fuirm*
a mein, *deilb'*
carriage, *deig' iomc'ar*
action, *gluaſac'd*
a poſture, *ſtaid*, *òrdug'ad'*
grimneſs, *gruamac't*
bandylegged, *camc'oſac'*
wry mouthed, *camb'eulac'*
wry necked, *camm'uinèalac'*
to make mouths, *do c'ur cambeil*
ſight, *rad'arc*
hearing, *eiſdeac't*
ſmell, *bolad'*
taſte, *blas*
feeling, *mot'ug'ad'*
colour, *dat'*
ſound, *fuàim*

Of the Soul.

don anam.

The ſoul, *an tanam*
the mind, *inntinn*

underſtanding,

understanding, *tuigse*
the will, *an toil*
reason, *cìall, rèusun*
the sense, *inntleac't*
sense, *ceàdfaid'*
discretion, *discreide*
propriety, *dìsle*
discreetly, *go cèillid'e*
judgment, *ciallaig'*, *crionna*, *breith.*
wit, *eagna*
fear, *eagla*
dullness, *dall inntleac'tac'*
liveliness, *beòd'ac't*
memory, *meob'air, cuim'ne*
forgetfulness, *dearmad*
wise, *criònna*
wisdom, *criònnac't*
folly, *amuideac't, amadànac't*
knowledge, *gliocas*
a mistake, *mearb'all*
love, *grad'*, *gean*
hatred, *fuat'*
joy, *sòlas*
sorrow, *dubròn*
pleasure, *aoib'neas*
loathing, *ag deìsdion*
a doubt, *am'rus*
suspicion, *am'rus*
desire, *duil*
a wish, *mìan*
boldness, *dànac't*
bashfulness, *cùlanta*
shame, *nàire*
envy, *èad, tnùt'*
confidence, *muinig'in*
anger, *fearg*
wrath, *fearg m'òr*
pity, *truaig'e*
mercy, *tròcaire*
merciless, *neam't'rocuireac'*.

Of Cloaths, &c.

do t'aob' eàdaig', &c.

A garment, *eàdac' cuirpp*
a suit, *culaid' eàdaig'*
a coat, *casòg, còta*
a riding coat, *còta marcaig'eac't*
a waistcoat, *b'ascota*
a surtout, *còta fairsing*
breeches, *brìstig'*
the sleeve, *an muinilte*
the lining, *lìnin*
a button, *cnap*
button hole, *poll cnape*
pocket, *pòca*
a cloak, or mantle, *clòca, fallainn*
a cap, *caipin, boineatt, birread*
a nightcap, *birread oid'c'e*
a string, *srang*
a girdle, *crios*
linen, *lineàdac'*
a shirt, *leine*
a shift, *leine m'na*
a handkerchief, *lam' eadac'*
a kircher, *filleàd, sudaire*
finery, *gaireid*
shoes, *bròga*
buckle, *bucla*
a clasp, *clasba*
stockings, *stocuid'e*
a hat, *hata*
a comb, *cìor*
a sword, *cloid'iom'*
a belt, *crios cloid'iom'*
a boot, *butais*
a spur, *spor, brod*
a goad, *broid*
a goad stick, *cleac' broid*

a ring,

a ring, *fainne, ig'*
ſnuff, *ſnaoisìn*
ſpectacles, *ſpeàclairid'*
a knife, *ſgìan*
a purſe, *ſparàn*
a watch, *uarf'aire*
an ear-ring, *lùb c'luaiſe*
a necklace, *bràislead bràg'ad*
a diamond, *cloc' m'òr luaic'*
a cravat, *bràg'ad*

Of Food.

do b'eat'a

Food, *beat'a, oileam'uin*
victuals, *biad', lòn*
breakfaſt, *ceadlongad'*
dinner, *dinneir, praind, ſeire mead'òn laèt'e*
a meal, *ſeire*
a luncheon, *ruſin*
a ſupper, or ſhare, *cuid, ſuipear*
a gueſt, *deorad'*
a ſpunger, *ſiub'laire*
a feaſt, *cuirm*
a treat, *cuiread'*
bread, *aràn*
white bread, *aràn geal*
brown bread, *aràn rùad'*
new bread, *aràn ùr*
ſtale bread, *aràn ſtàlaig'*
houſhold bread, *aràn toig'e*
hot bread, *aràn te*
the cruſt, *ſgream'òg*
upper cruſt, *ſgream'og uac'tar*
under cruſt, *ſgream'og ioc'tar*
the crumb, *ſprùd'aille*
the meal, *min*
flour, *plùr*

bran, *bran*
dough, *taòs*
leaven, *laib'in*
a loaf, *builin*
a biſcuit, *brioſga*
a bit, *greim*
a piece, *pioſa*
a ſlice, *ſtròic*
a diſh of meat, *mias f'eòla*
a meſs of meat, *mias' f'eola*
beef, *mairt f'eoil*
mutton, *caor f'eoil*
lamb, *uàn f'eoil*
pork, *muic f'eoil*
veniſon, *fiaig' f'eoil*
bacon, *bagun*
meat, *feoil*
roaſt meat, *fèoil roſta*
boild meat, *fèoil b'ruite*
minced meat, *feoil m'iong'earrt'a*
broth, *ènri*
without meat or drink, *gan b'iad' gan dig'*
an egg, *orc, ug'*, plur. *uig'e*
cheeſe, *càiſe*
butter, *im*
a cake, *càca, ſudòg*
a butter cake, *ceapaire*
new butter, *im ur*
cream, *uac'tar*
ſalt, *ſalann*
milk, *bainne, lac't, meilg*
buttermilk, *blat'ac'*
thick milk, *bainne ram'ar*
a pudding, *putog*
a table, *bord*
a knife, *ſgian*
a fork, *gab'al, glacan*
a ſpoon, *ſpunog.*

Of

Of Drink.

do d'ig'.

Drink, *deoc'*
wine, *fiòn*
tart wine, *fion gèar*
red wine, *fion dearg*
white wine, *fion fionn*
beer, *beoir*
ale, *lionn, leann*
ſmall beer, *caoilionn*
ſtale beer, *ſenlionn*
ſtrong ale, *lionn laidir*
new beer, *lionn ur*
metheglin, *mead'*
cyder, *ſeidar*
claret, *fion francac'*
a glaſs, *gloine*
a draught, *deoc'*
a cup, *copan, cornn*
a ſilver cup, *cornn airgi't*
a bowl, *baiſin*
a mug, or can, *curaig'in*
a jugg, *crùiſgin, cruſgad'*
a bottle, *buideal*
a pot, *pota*
a quart, *carta*
a barrel, *bairille*
a ſcrew, *bid'is*
a cork, *ſtopa, corc*
an ale houſe, *tèag' leanna*
the hoſt, *og'aſtoir*

Of Cities.

do c'ait'reac'a.

A city, *c'at'air*
the walls, *ballaid'*
the gate, *geata*
a haven, *cuan*
a caſtle, *caiſlean*
pavement, *pail c'loc'*
a ſtreet, *ſraid*
a corner, *cuinne*
a lane, *ſraid b'eag*
a tower, *tur*
a bridge, *droic'ott*
market-houſe, *tig' margaid'*
a market, *margad'*
a market town, *baile margaid'*
ſuburbs, *bruac'baile*
governor, *riag'luig't'eoir*
vice roy, *eir rig'*
mayor, *mèarad'*
an alderman, *ſeanaoidig'e*
a judge, *breat'am'*
a ſoldier, *ſaig'iduir*, or *ſaig'itteoir*
a footman, *bunnaire*
a garriſon, a camp, a palace, *long-p'ort, port*
a fleet, *loingias, cab'lac'*
a ſhip, *long*
a ſailor, *loingſeoir*
a ſhip carpenter, *loings'aor*
a cathedral, *ceallp'ort*
a church, *eaglais, teampol*
a chapel, *ſeipeal*
churchyard, *reilig*
a prieſt, *ſagart, miniſtir*
the choir, *corad'*
altar, *altoir*
pulpit, *cat'aoir ſeanmora*
a ſermon, *ſeanmoir*
the font, *an tobair baiſdig'*
the ſcripture, *an ſcrioptur*
the bible, *an biobla*
old teſtament, *an tſean tiomna*

the-

the new teſtament, *an tiomna nuad'*
the goſpel, *an ſoib'iſgeal*
a chapter, *caibidil*
a verſe, *rann, b'eirſi*
a pſalm, *ſailm*
a prayer, *urnaig'*
alms, *dèirc*
ſinging, *ag cantain, ag deanam' ceoil*
a ſteeple, *clogas*
a bell, *clog*
a tomb, *tuama, leac't*
a grave, *uaig', leac't*
a coffin, *com'ra*
a burial, *ſoc'raide, torram'*
a funeral, *ad'lacad'*
a curate, *ſagart parraiſte*
a rector, *riag'laig't'eoir*
a biſhop, *eaſpog*
arch-biſhop, *ard-eaſpog*
primate, *priom'f'aid'*
the pope, *papa*

Of the Country.

don tuait'.

A village, *baile tuait'e*
a market town, *baile margaid'*
a hill, *a, cnoc, ard*
a hillock, *cnocan*
a mountain, *ſliab'*
a pinnacle, *beann, binn*
a long ridge of mountain, *rinn*
a high hill, *cnoc ard*
the top of a hill, *mullac' ac'nuic'*
a plain, *mag', mac'aire*
a cave, *uaim'*
clay, *crè*
chalk, *cailc*
a foreſt, *coill f'aſaig'*
a deſert, *fàſac'*
a muſhroom, *bocan bearac', fas-na-eun-oid'c'e*, i. e. the growth of one night
a wood, *coill*
a grove, *tor coillead', faſc'oill*
a tree, *crann*
a ſhrub, *raſan*
a buſh, *tur*
the ground, *talam'*
a furrow, *eitrig'*
a ridge, *iomaire*
fallow, *branar*
a meadow, *leàna, mòinf'ear*
turf, *mòin*
graſs, *fèr*
hay, *feur tirim*

Of Villages, and of Huſbandry.

do b'ailtib' beaga, acus do s'aot'rug' na talm'an.

A cottage, *càban, bot'an*
a village, *baile beag*
the country, *tir*
a pariſh, *parraiſdid', fairig'*
a farm, *gab'altas*
a farmer, *ſgolog, gab'altuid'e*
a ſower, *ſioladoir*
a reaper, *buanuid'e*
a threſher, *buailteoir*
a flail, *ſuiſt*
a barn, *ſgiobol*
a granary, *tig' ſtoir*
a grange, *grainſeac'*
a plough, *ſeiſreac'*
the yoke, *cuing*
the ploughſhare, *an ceac't*
ploughman, *toiriom', fearſeiſtri*
a harrow, *cliat'f'oirſid'e*

a cart,

a cart, *cairt*
a dung-cart, *cairt aòlig'*
a carman, *carradoir*
a cart-load, *ualac'*, *làn cairte*
a wheel, *roit' cairt*
a whip, *ſgiurſe*
a ſhepherd, *treàdùig'e caorac'*
a ſhepherdeſs, *beantreàdùig'e*
a peaſant, *tuatad'*
a clown, *bodac'*
a field, *mac'aire*, *gort*
a ſcythe, *ſpeal*
a mower, *ſpealadoir*
a ſickle, *corràn buàna*
a pruning-hook, *corràn beàrt'a*
a ſpade, *làig'd'e*, *ràb'ann*, *ſpàd*, *cuibe*
a ſhovel, *ſluaſad*
an ax, a hatchet, *tuag'*
a pickax, *picòtt*
a hammer, *caſûr*
a pitchfork, *pìcid'*
three-prong'd-fork, *grapa*
the ſeed, *sìol*
corn, *arb'ar*
a ſtack, *ſtuca*
wheat, *cruint'eac't*
ſtraw, *tuib'e*
rye, *ſeagul*
ſtubble, *connlac'*
barley, *òrnad'*
the blade, *geam'ar*
oats, *coirce*
an ear, *dìas*
peaſe, *pìs*
a ſheaf, *punann*
beans, *ponaire*
the ſhell, *blaoſg*, *feit'leòg*
a hedge, *cloid'*, *fàl*
a quickhedge, *cloid' fàs*
a thorn, *ſgeac'*
white thorn, *ſgeac'geal*, *ſtraif*
blackthorn, *droig'eann*
a bramble, *dris*, *eac'rann*
a fan, *ſguigneoir*
ſtraw, *tuib'e*
a ſack, *ſac*, *màla mòr*
a ſack of wool, *pacad' ollad'*
dung, *aoilioc'*
a dunghill, *carnn aolig'*
horſedung, *aoilioc' capoll*
cowdung, *aoilioc' bo*
dung of any other animal, *càc'*
hay, *feàr tirm*
graſs, *feàr*
green graſs, *feùr glas*
thiſtles, *p'òt'annàn*
weeds, *fiad'aile*
a hay-ſtack, *crùac' f'eir*
a corn-ſtack, *crùac' arb'a*
a dairy, *teag'baine*
a pig-ſty, *crò muc*
ſtables, *ſtàblaig'*
a ſmith, *gab'a*
a horſe-ſhoe, *cru eic'*
a nail, *tairnge*
a miller, *muillteoir*
a wind-mill, *muilionn gàoit'e*
a water-mill, *muilionn uiſge*

Of a Houſe in general.

do b'eanas le toig' go coitc'ionn.

A houſe, *toig'*
a palace, *pàlas*, *longp'ort*
a building, *foirgneam'*
the wall, *balla*
foundation, *fundameint*, *bunad'us*
a penthouſe, *ſgalàn*
the floor, *urlàr*

a ſhop, *ſiopa*
the roof, *mullac' atig'e*
ſtairs, *ſtoig'rid'*
the door, *an doras*
back door, *doras cùil*
the bar, *barra*
threſhold, *tairſeac'*
a wicket, *dorus beag, cum'ang*
a hinge, *bàcàn*
a lock, *glas*
a key, *eoc'air*
a bolt, *bulta*
a latch, *loiſde*
the hall, *halla*
the parlour, *parlus*
a room, *sèomra*
a bed-room, *ſeomra leapa*
a window, *fuinneòg*
a lattice, *barra*
a houſe of office, *teag' com'gair*
a work-houſe, *teac' oibre*
a ware-houſe, *tig' earraid'*
timber, *àd'mad*
a beam, *ſail*
a rafter, *taob'an maide*
a lath, *lata*
a board, *clàr*
a ſtone, *cloc'*
a brick, *brìce*
a tile, *clàra beaga*
a ſlate, *ſlinn*
lime, *aol*
mortar, *mortàol*
ſand, *gaineam'*
a family, *teag'lac', muinntir*
houſhold ſtuff, *àirneis tig'e*
houſe rent, *cìos tig'e*
a pigeon houſe, *tig' coluim*

Houſhold Stuff, Furniture.

àirneis tig'e.

A chair, *cat'aòir*
an arm chair, *cat'aòir uilliann*
a ſtool, *ſtòl*
a table, *bord*
a cupboard, *cupard, aimri*
a trencher, *trainſiur*
a ſaltſeller, *sàilteàr*
a pot, *pota*
a candle, *coinneal*
candleſtick, *coinnleòir*
the ſnuff, *ſmòl*
ſnuffers, *glantòirig'*
a lamp, *trillſean*
a baſket, *cliab'*
a veſſel, *ſoig't'eac'*
a box, *bugſa*
a bed, *leapa*
the bolſter, *ceann ad'airt*
a blanket, *pluincèat*
a rugg, *folac' leapa*
ſheets, *brait lìnig'*
a cradle, *cliab'an*
the chimney, *ſimleid*
the hearth, *teallac', tinntean*
the bellows, *builg*
the fire, *teine*
wood to burn, *connad'*
a faggot, *broſnad'*
coals, *gùal*
a ſparkle, *ſplanc*
a wood fire, *teine c'unnaid'*
a coal fire, *teine g'ùail*
the aſhes, *luait'*

cinders,

cinders, *griòſac'*
a flame, *laſair*
ſmoke, *deatac'*, *toit*
ſoot, *ſùit'e*
a kitchen, *ciſdionac'*
a pair of tongs, *ulùd*
a great pot, *pota mòr*
a pot lid, *folac' pota*
a pot-hook, *lub p'ota*
a pot-hanger, *croc'ad' pota*
a fleſh-hook, *cruca feòla*
a ladle, *làdar*
a fryingpan, *grìoſgòir*
a gridiron, *greidiol*
a griddle, *greidiol*
a ſpit, *bior*
a broom, *ſcuab*
a ſtrainer, *sìot'làn*
a meal-ſieve, *criat'ar mìne*
a ſieve, *criat'ar*
a kneading trough, *loſad*
kneaded, *fuinte.*

School.

ſgoil.

Paper, *pàipeir*, *cairt*
writing paper, *pàipeir ſgrìob'aid'*
brown paper, *papeir donn*
gilt paper, *papeir òrrd'a*
a ſheet of paper, *ſtuag' p'aipeir*
a book, *leab'ar*
a page, *tàob'*
a leaf, *duilteog*
margin, *marb'àn*
ink, *dub'*
cotton, *cadas*
a quill, *cleite*
a pen, *peann*
the nib, *gob cleite*
the wax, *an c'èir*
a wafer, *ab'lann*
a ſeal, *ſeula*
a pencil, *cleitoan*
a rule, *riag'ail*
the writing, *an ſgrìb'in*
a letter, *litir*
a ſyllable, *ſiolla*
a word, *focal*
a ſentence, *rann com'ràd'*
a period, *crioc'*
the accent, *fog'ar an g'ot'a*
a point, *punc*
a leſſon, *leìg'eann*
a tranſlation, *aiſdriug'ad'*
a preface, *diòn b'rollac'*
an epiſtle, *litir laim'e*
dedication, *litir c'umuirce*
a verſe, *rann*
a poem, *dàn*, *duain*
a ſpeech, *com'ràd'*
a rod, *ſlat*, *ſgiurſa*

Beaſts.

beait'id'e.

A wild beaſt, *beat'aïg'eac' fiàd'ain*
a tame beaſt, *beat'ad'ac' mìn*
a beaſt for carriage, *beat'ad'ac' iomc'air*
a beaſt for ſaddle, *beat'ad'ac' don diallaid*
a mare, *làir*
a horſe, *màrc*, *eac'*, *gearran*, *capoll*
a gelding, *capol cuilti*
a colt, *bromac'*
a foal, *ſearrac'*
a ſtone horſe, *eac' magarlac'*, *aileac'*
a lion, *leom'an*
a lionneſs, *beanleom'an*

a whelp, *cuilean*
a dog, *gad'ar*, *maduig'*, *madad'*, *madrad'*
a bitch, *ſag'*
a ſetting dog, *g'ad'ar luirg*
a maſtiff, *maiſtìn gallda*
a hound, *gad'ar fiaig'aid'*
a bloodhound, *gad'ar folad'*
a greyhound, *cù*
a ſpaniel, *ſpaìnnèir*
a cur, *ab'ac'*
a greyhound bitch, *ſog' c'on*
an otter, *madra' uiſge*
a hound bitch, *ſog' g'ad'air*
a martin, *madra'-cruine*
a wolf, *mac tìre*, *cù allaid'*
a fox, *madad' rùad'*, *ſionnac'*
a hare, *gearrf'ìad'*, *miol muig'e*, *miol buid'e*
a rabbit, *coinin*
a camel, *gam'all*
a boar, *cullac'*
a ſow, *muc*, *cèis*
a pig, *pigin*, *ceisìn*
a ſucking pig, *banb'*, *banb'àn*
a cat, *cat*
a wild cat, *faracat*
a bull, *tarb'*
a cow, *bò*, plur. *ba*
an ox, *dam'*, *bo-cuilte*
an heifer, *biorac'*, *colpac'*
a calf, *gam'ain*, *laog' bo*
a he goat, *boc gob'air*, *bocan*
a ſhe goat, *gob'ar baineann*
a kid, *minàn*
a ſquirrel, *ìara rùa*
an aſs, *aſal*
a jackaſs, *aſal fireann*
a mule, *liag'-aſſile*
a bear, *beit'ir*, *màg'-g'am'ain*

a badger, *broc*
a deer, *fiàd'*
a red deer, *fiàd' ruad'*
a buck, *fiaig' firionn*
a doe, *fiàig' buineann*
a hind, *eilit*
a ſtag, *cairrf'iaig'*, *cairiaig'*
a fawn, *laog' fiaig'*
a weezel, *eaſòg*
a ferret, *fireàtt*
a hedgehog, *gràinèog*
cattle, *àirnèis*, *eallac'*
a bullock, *bulàn*
a ram, *reit'e*, *reit'in*
ſheep, *caora*
an ewe, *oiſg*
a wether, *molt*
a lamb, *ùan*
a ſea-hog, *muc m'ara*
a rat, *luc' f'rangac'*
a water rat, *luc' uiſge*
mouſe, *luc'*, *lùc'òg*
a field mouſe, *luc' f'eir*

Inſects.

beiſtìna.

A worm, *cnum'*, *piaſd*
a piſmire, *ſeangan*
a fly, *cuileòg*
a gnat, *mìoltòg*
a butterfly, *feìleagàn*
a flea, *dearnad*, *drancuda*
a louſe, *mìol*
a nit, *ſniog'*
a caterpillar, *cèadc'oſac'*
a bee, *beac'*
a waſp, *eircb'eac'*

honey,

honey, *mil*
a ſnake, adder, viper, or ſerpent, *nat'air nim'e, at'air ni'me*
a ſpider, *dub'an alla*
graſhopper, *dorſàn, brob'adàn*
a hornet, *bag'rua*
earwig, *gaillſeac'*, *geilſiu, cioròg cluaiſi*
a maggot, *cruim'*, *cnob'*, *cneing'*
earthworms, *cudògda talm'uin*
murrainworm, *c'onag'*
a cricket, *cailleac' an teallaig'*, *peiſt na luait'*
a beetle, *primpiollàn, dardile*
a leech, *dalòg*
a mite, *fìnìne*
a flounder-louſe, *laog'òg*
a moth, *liom'an*
a hoglouſe, *miol-muice*
a woodlouſe, *mile coſa, miol-crann*
an humble bee, *beac'-m'òr*
gadfly, *peiſt-capoill*
locuſt, *locuſt, peiſt-ceilti an torad'*
glow-worm, *lampròg, peiſt na ſolas, teine geallain*
ſnail, *ſeilmide*
a tick, *ſcortàn*

Of Birds.

d Enlait'e.

A bird, or fowl, *ean, eun, en*
an eagle, *ìlar, acuil, fuiller*
a kite, *èan creic'e, priacàn na ccearc'*
a hawk, *ſeab'ac, bainſpireòg*
a raven, *bran, fiac'*
a crow, *fionòg*
a rook, *bran dub'*
a crane, *corriaſgac'*, *corrob'ona*
a cuckow, *cuac*
a curlew, *crutag'mara, cuirliùn*
a hen, *cearc*
a cock, *caileac'*, *gall*
a chicken, *èan-circe*
a capon, *cabon*
a turkey hen, *cearc-indiad'ac'*, *eanalta, cearc-frangac'*
a pout, *eàn circe frangac'*
a gooſe, *gèod'*, *gèd'*
a gander, *gandal*
a wild gooſe, *ganra*
a drake, *bàrdal*
a duck, *lac'a*
a teal, *paſlad'a*
a coot, *gutta dub'*
a ſwan, *eala, geis, ai*
a ſea-gull, *aòileann, fuileann*
a pigeon, *colm, colùr, fearàn*
ring-dove, *fioràn fion*
a lapwing, *pillibìn, oirc*
a partridge, *paitriſg*
a pheaſant, *caileac' feada'*
a woodcock, *caileac' coille, creod'ar, trina*
a ſnipe, *naoſgac'*
a quail, *gearrad'guirt*
a lark, *fuiſeòg*
a blackbird, *lòn dub'*, *ſonileac'*, *tear*
a nightingale, *roſſin-céol*
a magpie, *maggidipi*
a wren, *dreòlìn, dreolàn*
a woodpecker, *ſnagurac'*
a ſwallow, *fàinleòg*, rectius *àinleòg*
a ſparrow, *gealùn*
a goldfinch, *gealùn fohannàn*
a bulfinch, *gealùn coillin*
a bunting, *gealùn ſgiobòl*
yellowhammer, *gealùn bùid'e*
a plover, *feadòg mòna*
a daw, *cuag, cocb'ran*
a ſcreechowl, *ſcreat'òg*

an

an owl, *mulcà, ullcab'can, ſgiat'òg, cailleac' na hoid'c'e*
a bittern, *bunnàn lèana, trog'na*
a king'sfiſher, *iaſcairecornad'*
a ſterling, *druid*
a bat, *ioltòg leat'air, ſgiat'àn leat'ar*
a ſwallow, *ainle, ainleòg*
a martinet, *fainleòg goirt*
an oſprey, *èan fion*
the rail, *traona*
a water hen, *cearc uiſge*
a growſe, *caileac' frig'*
a heron, *corieſc*
a jay, *ceilte*
a puffin, *canoga*
a redſhank, *coſtrigana*
a cormorant, *fiac'-dub'-uiſge, fiac' fairge*
barnacle, *coid'ean, ged' b'eg fead'an, cad'an*
waterwagtail, *glaſſòg*
a diver, *paſlac'ad, luppadàn*
a robin, *ſpideòg*
a wigeon, *lag' ruad'*
a peacock, *peacòg*
fieldfare, *ſaccàn*
a thruſh, *ſmaolac'*
a throſtle, *ſmaolac'-cèol*

Of Fiſhes.

do ìaſgaib'.

A fiſherman, *ìaſgaire*
a cod, *troſc*
a haddock, *cudòg*
a herring, *ſcadàn*
a ſprat, *breacaon dùn*
a plaice, *leat'òg*
a turbot, *leat'ogm'uire*
a ſole, *leat'ogban*
a flounder, *leat'òg dearg*
a fluke, *leat'òg fior-uiſge*
a trout, *breac*
a ſalmon, *bradàn, eo, èigne*
a lobſter, *gliom'ac'*
a crayfiſh, *gliom'ac ſpaineac'*
a crab, *partàn*
a cockle, *brub'àn, ruacàn*
a muſcle, *muſlai*
a pike, *liùſa, galliaſc'*
an eel, *aſgànn, aſcu*
a lamprey, *eaſgànbreac, madòg*
a newt, *ag'lug'ra*
ſturgeon, *bradan tarnag'*
a mullet, *millede*
a porpus, *muca mara*
a whale, *miol mòr*
an oyſter, *oiſrìd'*
a ſhell, *ſleagàn*
a ſhrimp, *pittearn buid'e*
a ſeal, *ròan*
razorfiſh, *ſcana mara*
a ſcallop, *ſliogàn muire*
perriwinkle, *ſeilmide fairrige, dac'òg*

Of a Garden.

do g'arrd'a.

A garden, *an gaxrd'ad'*
a tree, *crann*
a branch, *gèug*
a leaf, *duille*
a bloſſom, *blàt'*
the trunk, *taman*
the roots, *fream'*
a bay tree, *lab'ras*
an oak tree, *crann darac'*
a fir tree, *crann cium'ais*
an elm tree, *crann elm*

an

an aſh tree, *crann fuinſeòige*, or *oinſeòg*
an onion, *inniùn*
garlick, *gairleòg*
leeks, *lus*
cabages, *gabaiſde*
lattuce, *leitìs*
ſage, *ſaiſte*
ſorrel, *ſealgan*, *ſab'a bo*
wood ſorrel, *ſeamſòg'a coille*
ſheep ſorrel, *ſaug'a caor*
roots, *preàm'*
a parſnip, *meacan*
alicampane, *meacan uillion*
a carrot, *meacan buid'e*
a radiſh, *meacan raidig'*
turneps, *turnapa*
marigold, *blat' muire*
hyſſop, *iſop*
a nettle, *neantòg*
a flower, *blàt'*
a roſe, *ròſa*, *coc'àn dearg*
a violet, *ſalc'úac'*
a daiſie, *neoinìn*
a primroſe, *peacàn buid'e*, *bainne bo bleac't*
thyme, *tiem*
roſemary, *ròſmuire*
an arbour, *grianàn*
a muſhroom, *beacàn*, *fàs na aoin oid'c'e*
a blackberry, *grian m'uire*, *ſmèur*
an appel, *ub'all*
a pear, *piorra*
a nut, *cnò*
the kernel, *innte*
a cherry, *ſiridìn*
a vine, *fineam'ain*
a fig, *f'ìgid'*
a grape, *gràpuid'*

Of Metals.

do m'iotalaib'.

Gold, *òr*
ſilver, *airgiod*
braſs, *pràs*
pewter, *peàtair*
copper, *um'a*
iron, *ìarrann*
ſteel, *cruaid'e*
lead, *lùaid'e*
tin, *ſtàn*

Of Colours.

do dat'a.

Blue, *gorm*
red, *dearg*
white, *bàn*, *fion*, *arg*
black, *duib'*
yellow, *bùide*
brown, *donn*
ſwarthy, *cròn*
grizzle, *glaiſliat'*
foxy, *rùad'*
grey, *liat'*
green, *uait'ne*
green (graſs), *uait'ne*, *glas*.

Of Virtues and Vices.

do s'ub'ailcit'e agus do d'ub'ailcit'e:

Moral virtue, *ſùb'ailce*
a chriſtian virtue, *feart*
fortitude,

fortitude, *miſneac'*
faith, *creidiom'*
hope, *dòt'c'as*
charity, *cart'annac't*
temperance, *meaſart'ac'd*
all goodneſs, *ròm'ait'*
piety, *craib't'eac'd*
modeſty, *aid'naire*
baſhfulneſs, *uiriſle*
œconomy, *ordùg'ad'*
boldneſs, *dànac't*
truth, *fìrinne*
friendſhip, *cairdeas*
peace, *sìt'*
wiſdom, *eagna*
pity, *tròcaire, truag'*
meekneſs, *cneaſdac't*
thankfulneſs, *bùid'eac'as*
gratitude, *buìd'e*
faithfulneſs, *creadb'ail*
hatred, *fùat', miſcais*
honeſty, *mac'antas*
cowardice, *eagla*
deſpair, *eàdòc'as*
cunning, *eagſab'ail, cleaſac'*
fraud, *cealg, meang*
knavery, *cleaſùig'eac't*
gluttony, *aircioſac't*
drunkenneſs, *meiſge*
luxury, *drùiſeam'lac't, bèoſm'ar*
ſobriety, *mearard'ac'd*
moroſeneſs, *mang*
hypocriſy, *bréag-c'rab'ad', fuarc'rab'ad'*
letchery, *drùis*
lewd, *brogac'*
pride, *uab'ar, brodoil*
lie, *brèag*
babbling, *ag cabaireac't*
raſhneſs, *meard'anac't*
ſloth, *leiſge*

fickleneſs, *neam'-s'eaſm'ac't*
ſtubbornneſs, *neam'uramac't*
impiety, *neim'd'iad'ac't*
villainy, *urc'òid*
murder, *dunn'arb'ad'*
theft, *ſladm'oireac'd*
rebellion, *at'c'ogad'*
cruelty, *borba*
carnal copulation, *lànam'nas*
whoredom, *ſtriopac'as*
manſlaughter, *neat'as*
a knave, *duine ſait'*
a rogue, *cniom'aire*
a raſcal, *dailtìn*
a vagabond, *ruagaire rat'a*
a rake, *duine malluig't'e*
a cheat, *duine meangac'*
a ſharper, *duine cealgac'*
a bully, *bragaire*
a thief, *gaduig'e*
a bawd, *ceannaid'e ſtriopac'*
a pimp, *druit'mangaire*
a whore, *ſtriopac'*
a witch, *brioſòg, aiſic'eac'*
the mob, or dregs of the people, *deaſ-gad' na ndaoine*
a lounging idle fellow, that lives in and about great mens' kitchens and ſtables, and will not work for himſelf, *ſtocac'*
a footman, or poſtboy, *buinnire*
a ſervant-maid, *bannòglac'*

Arts and Sciences.

ceird agus ealad'ain.

Geography, *tlac'tg'rafad'*
coſmography, *biot'g'rafad', dom'ain-ſgriob'ad'*
geometry, *cei-m'eaſas*

Aſtronomy,

aſtronomy, *reannac'd*
aſtrology, *reannairac'd*
an aſtrologer, *reannaire*
ſurveying land, *tom'aiſiùg'ad'*
a man of ſcience, *duine ealad'anta*
a philoſopher, *file*
logic, *loic'ic*
a chandler, *loic'eadoir*
an artiſt, *ceard*
a goldſmith, *ceardoir*
a jack-of-all-trades, *fear ilc'eardac'*
a tradeſman, *ceardaig'e*
a ſhop, *ceardac'a*
a painter, *li-d'ealb't'oir*
the art of painting, *gaiſdid'eas*
an image, *dealb'*, *iom'aig'*
a ſtatuary, *dealb't'oir*
delineation, *dealb't'òireac't*
a ſhoemaker, *greaſaid'*
a taylor, *preabanoir*, *tailliùr*
a carpenter, *ſaor*
a ſmith, *gab'a*
a builder, *foirgnig't'eoir*
a maſon, *ſaor cloc'*
a poet, *file*, *fear dàna*
poetry, *fil'ead'ac'd*, *dàn*

Kindred.

Gaol.

A father, *at'air*
a mother, *mat'air*
parents, *tuiſmig't'eoir*
a child, *leanb'*, *naid'in*
children, *leinb'*, *clann*
a ſon, *mac*
a daughter, *ing'ean*
a grandfather, *ſeanat'air*
a grandmother, *ſeanm'at'air*
a greatgrandfather, *garat'air*
a greatgrandmother, *garm'at'air*
a grandſon, *mac mic*, *garm'ac'*
a grandaughter, *gairing'ean*
brother, *brat'air*
ſiſter, *deirb's'uìr*
an eldeſt ſon, *mac is ſine*
the heir apparent, *taniſte*
an eldeſt daughter, *ing'ean is ſine*
the youngeſt ſon, *mac is oige*
the youngeſt daughter, *ing'ean is oige*
twins, *lanam'uin*
an uncle, *dearb'rat'air at'air*
an aunt, *deirb's'iur at'air*
a nephew, *mac dearb'rat'ar*
a niece, *banta*
a couſin, *fear*, or *bean g'aoil*
anceſtors, *ſinſior*
poſterity, *iar-g'aol ſlioc'd*
a lover, a ſweetheart, *graid'eoir*
a foſterfather, *oide*
a new-born child, *naoid'eanan*
a batchelor, *an pot'*
a married couple, *lánam'ain*
the ſtock of a family, *bunad' treib'e*
matrimony, *póſad'*
a bridegroom, *fear nuap'oſda*, *nuac'or*
the bride, *brideòg*, *bean nuap'oſda*, *nuac'or*
a portion, *ſprè*, *crod'*
a huſband, *fear pòſda*
a wife, *bean p'òſda*
a father-in-law, *at'air andlìg'e*
a mother-in-law, *bainc'liam'uin*, *banm'at'air*
a ſtepfather, *leaſat'air*
a ſtepmother, *leaſm'at'air*
a ſon-in-law, *cliab'uin*, *deirb'cliam'uin*
a daughter-in-law, *baincliam'uin*
a ſtepſon, *leaſm'ac*
a ſtepdaughter, *leas ing'ean*

a brother-in-law, *dearb'rat'air andlig'e*
a ſiſter-in-law, *ſiur a ngaol*
a chriſtening, *baiſtead'*
a he goſſip, *cairdeas crioſd*
a ſhe goſſip, *bean cairdeas crioſd*
a godfather, *cairdeas crioſd, dia at'air*
a godmother, *diam'at'air*
a godſon, *mac baiſdig'e*
an heir, *oid're*
an heireſs, *bean oid're*
a widower, *fear iar neag am'na* Q.
a widow, *baintreab'ac'*
an orphan, *dilleac't*
a midwife, *maid'eòg, bean tuiſmig'e*
a nurſe, *banaltra, buime*
a nurſe for a child, *banaltra leinb'*
a foſter child, *daltàn, dalta*
a foſter father, *at'air oileam'na*
a foſter brother, *com'd'alta, còalta* and *com'lac'tùig'e*
a baſtard, *baſtard*
a darling, *diang'ràd', maoing'ean*
a neighbour, *com'arſa', com'arſain*
a companion, *companac', cuideac'da*
a landlord, *òſdoir, fear òſda*
a landlady, *bean òſda.*

Numbers.

To count or reckon. *do c'untas, no cóm'aireamh.*

1	*aon*	firſt, *cèad*
2	*dò*	ſecond, *dara*, twice, *dis*
3	*trì*	third, *an treas*
4	*ceat'air*	fourth, *an ceat'ram'ad'*
5	*cùig*	fifth, *an cùigead'*
6	*sè*	ſixth, *an sèiſead'*
7	*ſeac't*	ſeventh, *an ſeac'tm'ad'*
8	*oc't*	eighth, *an toc'tm'ad'*
9	*nàoi*	ninth, *an nàoim'ad'*
10	*deic'*	tenth, *an deic'm'ad'*
11	*aond'éag*	eleventh, *an taonad-deàg*
12	*dòdeag*	twelfth, *an dàra deag*
13	*trideag*	thirteenth, *an trit'ead' deag*
14	———	fourteenth, *an ceat'rad' deag*
15	———	fifteenth, *an cuigead' deag*
16	———	ſixteenth, *an ſeiſead' deag*
17	———	ſeventeenth, *an ſeac'tm'ad' deag*
18	———	eighteenth, *an toc'tm'ad' deag*
19	———	nineteenth, *an naoim'ead' deag*
20	*fit'c'e*, or *doc'att*	twentieth, *an fit'c'ead*
21	*aon is fit'c'e*	twenty-firſt, *an taonm'ad' fic'ead*

22	*dò is fit'c'e*	twenty-ſecond, *an dara fic'ead*
23	*tri is doc'att*	twenty-third, *an trit'ead' fic'ead*
24	*ceat'air is fit'c'e*	twenty-fourth, *an ceat'rad' fic'ead*
25	*cuig is fit'c'e*	twenty-fifth, *an cuigead' fic'ead*
26	*sè is fit'c'e*	twenty-ſixth, *an ſeiſead' fic'ead*
27	*ſeac't is fit'c'e*	twenty-ſeventh, *an ſeac'tm'ad' fic'ead*
28	*oc't is fit'c'e*	twenty-eighth, *an toc'tm'ad fic'ead*
29	*nàoi is fit'c'e*	twenty-ninth, *an naoid'ead' f'ic'ead*
30	*trìoc'att*	thirtieth, *an deic' ar f'ic'ead*
40	*ceat'rac'att*	fortieth, *an ceat'rac'att*
50	*caogatt*	fiftieth, *an caogad*, or *deic' ar d'a fic'ead*
60	*ſeaſgatt*	ſixtieth, *an ſeaſgad*, or *an tri fic'ead*
70	*ſeac'tm'og'att*	ſeventieth, *an ſeac'tm'og'ad*
80	*oc'tm'og'att*	eightieth, *an toc'tm'og'ad*
90	*noc'att*	ninetieth, *an noc'ad*
100	*cèad*	hundredth, *an cèad*, or *an cuig f'ic'ead*
1000	*mìle*	
10000	*maras*	
1000000	*milliùn*	

Of Meaſures.

A gallon, *gallùn*
a quart, *càrta*
a pint, *pinta*
a gill, or naggin, *cnagaire*

Dry Meaſure.

An inch, *òrdlac'*
a foot, *troid'*
a yard, *ſlat*
ha f a yard, *leit' tſlat*
a furlong, *ſtaid*
a perch, *aon is fit'c'e troid't'e*
a mile, *mìle*
an acre, *acra*

Antient Meaſure of Land in Ireland.

Sean tom'as talaim' aneirinn.

Gort, 6 acres
pottle, 12 ditto
ballybo, 16 ditto
in ſome parts, 60 ditto
in ditto, 100 ditto
ballybiatac', 16 *Ballyboes*
cartron, 60 acres, a ploughed land
gaillad'in, 25 acres
polle, 50, ditto
tagh, 60 ditto
tate, 60 ditto
gniom', the 12th part of a plough land

Antient dry Meaſures.

Srone, 3 pottles of wheat, &c.
cronoge, 7 ſcore ſheaves of corn

Antient and modern Weights.

4 pound of butter, *cuirren*
a ſcruple, *ſcreapal*
an ounce, *unſa*, *uinge*
a pound, *pùnt*
half a pound, *leat' pùnt*
a ſtone, *cloc'*, i. e. 14 *puint*
an hundred weight, *cèad mead'ac'ain.*

Names of Men and Women.

John, *S'ean*, *S'eòn*, *Eoin*
James, *Sèamuis*
William, *Uilliam*
Henry, *Hèinri*
Patrick, *Pàdric*, *Paddi*
George, *Seoirſi*
Brian, *Brian*
Charles, *Cat'al*, *Sèarlus*
Arthur, *Art*
David, *Daib'i*
Hugh, *Aod'*
Dennis, *Donc'ad'*
Edmond, *Emonn*
Edward, *Edard*
Francis, *Pranſias*
Felix, *Feid'lime*
Owen, *Eog'an*
Lawrence, *Lab'ras*
Luke, *Lùcas*
Matthew, *Mat'a*
Mark, *Marcais*
Thomas, *Tomas*
Peter, *Peadar*
Bartholemew, *Part'alan*
Richard, *Riſtard*
Daniel, *Dom'nall*
Sylveſter, *Seilb'eaſtar*
Thadeus, *Tàd'g*
Robert, *Roibeart*
Nicholas, *Nioclas*
Randle, *Ràg'nall*
Louglin, *Maoileac'luinn*
Mary, *Maire*
Maud, *Mouda*
Margery, *Mairſill*
Anne, *Anna*
Roſe, *Rois*
Mable, *Maible*
Jane, *Sineid*
Catherine, *Caite.*

Modern Diviſion of Ireland by the Engliſh.

Eirin rantad' do reir cronac Gaill.

Ireland, *Eirinn*
a province, *coig'ead'*
a county, *conntae*
a barony, *baruntac't*, *trioc'a cèad*
a borough, *ſaor b'aile*
a pariſh, *parraiſdiid'*, *fairid'*

Leinſter.

coig'ad' laig'ean.

Dublin, *at' cliat'*

Louth,

Louth, *lùg'a*
Meath, *mid'e*
Weſt Meath, *iar m'id'e*
Wicklow, *ceillmantain*
Kildare, *ceilldara*
King's County, *contae an riog'*
Queen's County, *contae na bainriag'an*
Longford, *longp'oirt*
Kilkenny, *ceillc'ainne*
Carlow, *cead'arlac'*
Wexford, *loc'garman.*

Connaught.

coigad' c'onac't, or *coigad' màgac'.*

Sligo, *ſligeac'*
Galway, *gaillib'*
Mayo, *muig'o*
Leitrim, *liatraim*
Roſcommon, *roſcomain.*

Ulſter.

coig'ad' ulad'.

Derry, *doire*
Armagh, *ardm'ac'ad'*
Down, *dùin*
Antrim, *antruim*
Donnegall, *dùn na ngaill*
Tyrone, *tìr eog'ain*
Fermanagh, *f'earmanag'*
Cavan, *cab'an*
Monaghan, *m'onag'an.*

Munſter.

coigad' mum'uin.

Tipperary, *tiobrad arainn, contae na croiſi naomt'a*
Waterford, *portlairge*
Limerick, *luimneac'*
Kerry, *ciarraid'*
Cork, *corcaid'*
Clare, *clàr*, or *tuat' m'um'uin*

CHAP. VIII.

Phraſes and Dialogues.

Gnàit'b'earla agus Còm'ràd'.

DO you ſpeak Iriſh? *an lab'rann tù gaoileag?*
do you ſpeak Engliſh? *an lab'rann tu bearla?*
it is true *tà sè fior*
is it true? *b'fuil ſe fior?*
it is too true *ta ſe ro f'ior*
you told a lie *dait'ris tu brèag*
you are a liar *ta tu brè igac'*
to tell you the truth ~~*leis an f'irinne ait'ris d'uit*~~ *a shinneas dhuit na shirinne.*
it is really ſo *a ſead' go dearb't'a*

tell

tell the truth	*ait'ris an f'irinne*
who doubts it	*ca ni am'ras de*
there is no doubt of it	*niel am'ras ann*
I believe it	*creidim e*
I believe not	*ni c'reidim*
I ſay yes	*adeirim gurab ead'*
I ſay not	*adeirim nac' ead'*
I lay a wager it is	*cuirfead geall leis*
I ſwear yes	*mionnaig'im gurab ead'*
as I am an honeſt man	*mar is duine macanta me*
believe me	*creid me*
I do aſſure you	*dearb'uig'im d'uit*
do you jeſt?	*b'fuil tu magad'?*
are you ſerious?	*b'fuil tu da rìrib'?*
I am ſerious	*tà me da rìrib'*
you have gueſſed right	*t'om'ais tu go ceart*
I believe you	*creidim t'ù*
that cannot be	*ni fèidir ſin*
it is not true	*niel sè fìor*
that is falſe	*ta ſin brèagac'*
it is a lie	*is brèag è*
I ſaid it in jeſt	*le magad' dub'airt mè è*
I conſent to it	*b'eirim mo c'ead*
I will not	*ni*, or *c'a deànam*
I warrant you	*rac'a me mbannaig' d'uit*
it is not poſſible	*niel ſe do d'eanta*
do you miſtruſt me?	*b'fuil am'ras agad orm?*
let it be ſo	*bìod' ſe mur ſin*
very well	*mait' go lèor*
there is no ſuch thing	*niel aleit'id ann*
I did but jeſt	*ni raib' me ac'd aſùgrad'*
I did it in jeſt	*as le greann àrinne me è*
I will do it	*d'eànad*
I conſent to it	*ta me rèid'ar*
I am not againſt it	*niel me na ag'aid'*
do you conſent?	*an b'fuil tu reid' air?*
are you ſatisfied?	*b'fuil tu ſàſda?*
you have wronged me	*rinn tu eàgcòir oram*
God forgive you	*go mait'id dia d'uit*
did you do juſtice?	*and'eàrna tu an nìd' ceart*

I did

I did my beſt	*rinn me mo d'it' c'ioll*
I could do no more	*ni ttiucfad' liom nios mò d'èanam'*

II.

Of going, coming, ſtirring, &c.

do t'aòb' teac't, agus imt'eac't, &c.

From whence came you?	*cia as a ttaìnic tu?*
where are you going?	*ca rac'aid' tu?*
I came from Wexford	*t'ainig me o loc' garmann*
come in	*tarr aſdeac'*
go out	*te mac'*, or *biar ſiub'al amac'*
go about your buſineſs	*imig' le do g'noit'e*
come on	*bi teac't*
don't ſtir from thence	*na corraig' as ſin*
come near me	*tar anaice liom*
ſtay there	*fan an ſin*
get you gone	*imig' leat*, or *bi ar ſiub'al*
come hither	*gab' anall an ſo*
come up	*gab' anìos*
go down	*gab' sìos*
ſtay for me	*fan liom*
ſtay a while	*fan tamall*
you go too faſt	*ta tu ag imt'eac't go ro g'aſda*
do not go ſo faſt	*na ſiub'al co gaſda ſin*
get out of my ſight	*fàig mam'arc*
don't touch me	*na bain liom*
let that alone	*lèig d'o ſin*
why ſo?	*go tuige?* or *go dè an tàd'b'ar?*
I am very well here	*ta me mait' go leòr an ſo*
when do you go to the country?	*cahuair arac'as tu air a tir?*
to-morrow	*amàrac'*
next week	*air a tſeac'tm'uin ſo c'ugainn*
I hope you will pay us a viſit before you go	*ta dùil agam go ndèana tu cuairt againn ſul fa nimeoc'a tu*
go back	*imig' air hais*
where have you been?	*ca raib' tu?*

I will

I will if poſſible	*d'eànad mas fèidir*
I will if I can	*d'eanad ma t'ig liom*
fare you well	*ſlàn leat*
adieu, God with you	*Dia leat*
the bleſſing of God with you	*beannac't Dè leat*
and with you likewiſe	*agus leatſa muranccéad'na*
where is the boy ?	*ca b'fuil a buac'uill ?*
where is my ſervant ?	*ca b'fuil mo s'eirb'iſeac' ?*
I am coming, maſter	*ta me teac't a m'aig'iſtir*
ſhut the door	*druid a doras*
the door is ſhut	*ta an doras druite*
the door is open	*ta an doras foſgailte*
open the ſtreet door	*foſgail doras na ſraìde*
I have not the key	*niel an eoc'air agam*
lock the parlour door	*cuir glas air d'oras ap'arlais*
unlock the door	*bain aglas don doras*
bring the key	*tab'air an eoc'air leat*
open the window	*foſguil an f'uinneòg*
be up early in the morning	*bi ſùas go moc' air maidin*
I ſat up late laſt night	*b'i me mo ſ'uig'e go mall arſéir*
I am not very well	*nièl me go ro m'ait'*
be ſure to be up early	*bi dearb't'a b'eit' ſùas go moc'*
come this way	*tarr abealac' ſa*
what have you loſt ?	*go dè c'aill tu ?*
do you underſtand me ?	*an ttuigeann tu me ?*
I underſtand you well	*tuigim go mait t'u*
I underſtand it pretty well	*tuigim go coſm'uil i*
do you know me ?	*b'fuil eòlas agad oram ?*
I know you	*ta eòlas agam ort*

III.

Of Eating and Drinking.

dit'e agus dòlac'an.

I have a good ſtomach	*ta gaile mait' agam*
I am hungry	*ta ocras oram*

I am

I am very hungry	*ta ocras mòr oram*
I am dry and hungry	*ta tart agus ocras oram*
I am almoſt ſtarved	*ni mòr nac' deac'a me g'orta*
are you hungry?	*b'fuil ocras ort?*
what will you eat?	*go de ioſas tu?*
I will eat any thing	*iosfad ni air bit'*
give me ſomething to eat	*tab'air ni d'am' le na it'e*
ſome bread and cheeſe, if you pleaſe	*aran agus caiſe, le do t'oil*
I have eaten enough	*dit' me go lèor*
I am ſatisfied	*ta me ſaſaig'*
eat manfully	*it' go fearam'uil*
won't you eat any more?	*nac' iosfa tu niòs mo?*
don't ſpare it	*na ſpàraił è, na càom'ain è*
perhaps you don't like it?	*fèidir nac' ttaitnig'eann ſe leat?*
I like it very well	*taitnig'eann ſe go mait' liom*
what do you chuſe to drink?	*go dè as mìan leat òl?*
give me ſome drink	*tab'air deoc' d'am'*
a draught of ale	*deoc' leanna*
drink to me	*òl oram*
I pledge you	*òl deoc' oram*
towards your health	*fa t'uairim do s'lainte*
I thank you	*go raib' mait' agad*
bring a bottle of wine	*tab'air buideal fiona leat*
is dinner ready?	*b'fuil a dìnnear ullam'?*
it is ready	*ta ſe reid'*
ſit down, gentlemen	*ſuig'iđ' sìos a d'aòine uaiſle*
ſhall I help you?	*an ccuideòc'ad me leat?*
I will help myſelf	*cuideoc'ad me liom fein*
I will cut for myſelf	*gearrfa mè d'am' fein*
give us the diſh	*tab'air am'ias d'ùinn*
boy, fill ſome drink	*a b'uàc'aill, lion deoc'*
fill a glaſs	*lion gloine*
fill it up	*lion ſuas è*
fill a bumper	*lion ſuas go bruac' è*
drink it up	*òl ſuas è*
how do you like that wine?	*go dè mur t'aitnig'eas afion ſin leat?*
let me taſte it	*leig d'ám' ab'las*
I think it is ſour	*sàoilim go b'fuil ſe ſearb'*
this is the beſt diſh at table	*aſi ſo an m'ias as fèarr air bòrd*
I know what you like	*ta f'ios agam go de is mait' leat*

lend me your knife	*tab'air iaſac't do ſgeine d'am'*
this meat is cold	*ta an biad' ſo fuar*
this meat is raw	*ta an biad' ſo am'*
the dinner is but ordinary	*nill a dìnnear ac'd ſuarrac'*
ſit ye merry	*big'id' go ſub'ac'*
much good may it do you	*go ndèana ſe m'òr m'ait' d'uit*
I can drink no more	*ni t'ig liom nios mo òl*
don't leave a drop	*na faig dèor ann*
I have quenched my thirſt	*c'oiſg me mo t'art*
I am drunk	*ta me air miſge*
ſhe is drunk	*ta ſi air miſge*
they will be drunk	*beìd' ſiad air miſge*
a drink is ſhorter than a ſtory. Ir. prov.	*is giorra deoc' no ſgèal.*

CHAP. IX.

Of reading the Iriſh Character. Of the Ligatures or Abreviations uſed by the ancient and modern Iriſh Writers.

THE Iriſh, like all other nations, before the invention of printing, contracted their writing as much as poſſible, to ſave labour; the Iriſh manuſcripts of the four or five laſt centuries abound with theſe contractions; but thoſe of greater antiquity have only the ſame abbreviations as were common to moſt of the eaſtern nations.

Lhuyd and Mac Curtin have each given ſome few of theſe ligatures; but as they afford very little aid to ſuch who are deſirous of ſearching into the hidden treaſures contained in the ancient Iriſh manuſcripts, the ligatures are here fully explained; by which and by the Iriſh characters being changed into the Roman in oppoſite columns, (a thing much to be covetted, ſays Lhuyd) the Iriſh language will be as readily obtained as any other whatever.

The Iriſh, before their converſion, were utterly unacquainted with the *Latin* language, without the knowledge of which St. Patrick conſidered that his new converts were incapable of reading the ſcriptures, the eccleſiaſtical offices, and

and

and other good books, and conſequently could not make ſuch a progreſs in learning and religion, as was neceſſary to give them abilities to inſtruct the reſt of their countrymen.

This therefore induced him to dictate the Latin alphabet to his new converts, to enable them to inſtruct others. On the other hand, his new converts being well ſkilled in their native letters, with all the eaſe in the world became proficients in the *Latin* elements; inſomuch that we are well aſſured *Fiec'* (*r*) was ſo great a proficient that he could read the Latin Pſalter in fifteen days; of which great progreſs *Hugh Ward* making mention, expreſsly interprets the alphabet taught by St. Patrick to be the Latin elements: thus much in contradiction to *Bollandus* and others, who have unguardedly aſſerted that the Iriſh had not the uſe of letters before St. Patrick's time. I have in my poſſeſſion an old vellum manuſcript treating of the ſtate of the Chriſtian church in Ireland in the firſt century after St. Patrick's arrival, written in Latin and in the Iriſh character, beginning thus Primꝰ ordo Catholicorum, &c. which has been copied by Uſher in his Primord, p. 913.

Of the Ligatures.

Rule.

When any one of the five vowels is ſet over a conſonant, it carries the force of ꝛ (r) and its own either before or after; as,

(*r*) Feic', or Fiac', a diſciple of Dub't'ac' arch-poet to Leogair king of Ireland, was converted and appointed biſhop over the church of Sletty, by St. Patrick, in whoſe praiſe he writ a hymn in Iriſh, containing 34 diſtichs, which is extant in an antient book of hymns, from which Colgan hath publiſhed it with a literal tranſlation into Latin. This hymn is given in the next chapter. Fiach died early in the ſixth century. Another proof that St. Patrick introduced the Roman letter, is to be drawn from the Old Teſtament written on vellum by St. Colum Kill, ſucceſſor to St. Patrick, which is in the Roman letter, yet at the beginning of that book is a conveyance of land from the king of Meath to St. Columb Kill and his ſucceſſors in the abbey of Kells, written in the Iriſh character. This Bible is in the library of Trinity College, Dublin.

a	e	i	o	u
ꝛ	ꝛ	ꝛ	ꝛ	ꝛ
tra	*tre*	*tri*	*tro*	*tru*
or, *tar*	*ter*	*tir*	*tor*	*tur*

When the letter ꞃ (n) is ſet over any conſonant, it carrieth the force of ꝛa (ra) as,

ꞃ	ꞃ
ɡó	ꝛꝛ
ɡꝛaó	ꝛꝛaċ

When the ſmall ſ, thus written *s*, is ſet over a conſonant, it has the force of ſeaꝛ (ear) as,

ſ fꝛeaꝛ (*fear*) &c.

But if the ſ be doubled thus ſſ, the ꝛ muſt be doubled alſo; as,

ſſ fꝛeaꝛꝛ (*fearr*)

In words of more than one ſyllable, compounds excepted, all the middle conſonants do commonly belong to the precedent vowel; as, ꝛalaṁ, thus, ꝛal-aṁ, the earth.

The double conſonant muſt entirely follow the precedent vowel; as ɡeall-aó, promiſe.

Diphthongs and tripthongs ſhall never be divided, ſo you are not to write or ſpeak ꝑꝛ-aꞃ for ꝑꝛaꞃ, a pain.

Iriſh abbreviations commonly uſed in printed books are theſe following,

⁊	⁊c	ꝯ	f̄	n̄	ꝛ̄	ſ	ḃ	ċ	ḋ	ġ	ṁ	ṗ	ṙ	ṫ
agus	aiꝛ	ao	act	nn	ui	ea	bh	ch	dh	gh	mh	ph	ꝛh	th

Aln

ꝑt	aꝺuꝛ	bꝺ	blád
aꝺꝺ	aꝺuꝛ	bꝺ	ꝛíme
7	aꝺuꝛ	bꝺe	bꝛíꝺe
ꝯo	ao	bꝺ7	beaꝛꝺad
ꝯe	ae	bꝺꝑ	biꝛ
at	alad	bꝺ. bꝺꝺ	bal. ball
aꝺh	aꝺ̇al ꝺ	cc	céíle
am̄	amail	c.ꝺ.t	cid ꝺia ta?
ꝑ	aꝛ	cꝯ	ceaꝛt
ꝑ	aiꝛ	c	ceaꝺ
a	an	c7	ceꝛꝺ
a	aꝛa	cꝺ	clann
ḃ	bad nobꝛꝺ	c7	ceann
ḃ	bán	cc	ceaꝛc
b	bean	c.	con̄ no ceaṅ̄
ḃ	bann no bonn	cꝺm	cloꝺꝺm·
bb	ꝺáibí	ch	ċꝛaiꝺ
bꝺn	bíaꝺain	ↄ. ↄꝺ	con. conall
bꝛ	bꝛian	ↄċoꝛ	conċoꝛꝛiṅ
bꝺ	beiꝛ	ↄꝑbꝑ.ↄc.	conċobaꝛ
bꝯ	beaꝛt	ↄe	conaiꝛe

c n. clann.
c d. ceadac.
clr cluar.
clt cloidiom
cē. ceann.
cp.cx. cpioyd
cb. cpabud
ctr. cpaiteact
cde. cpoide
cpt cpiotaise
crtn. crintineac
cumrac
cdeamil
ccccc. crige
d. deit
dde. deipdre
dk. cáipde
dte. diże
dom. domian
donn. domnall
dg. deapg
dl. di
d. do
de. drine
dn. donn
.d. crigcead
dfm. diarmid.
dig dúrgad
dd dauid
ee. eile
é. éine
éi éirge
én éirnn
éo éirionn
ea
ea
ēn. éxēm
éagnac
eagla
ead
éadan
éadrom
eccleonna
ēm Epheson

f .	fop	g	glan
f .	fén	gg	gpeig
f .	fon no fion	g	glid
fg . fg	feapg	g	glon no gleann
f .	frat	ggggg	cnig
f .	fead	g	glad
ff .	fir	gaig	gpéagac
ff . ff	dáib	gb .	gabp
fl .	flann		
fl	flait noflead		
fl .	flead .	h .	uatad
fn g	fpeagpa	ħ .	hraig
flitz	flaiteap	ħla .	eagla .
ff .	bfril	j .	jodon
fz ..	fada .	ɟ .	lr
⊖ .	failte .	j . ,	ingean
⊖	fáine .	jm ,	jmrpio
g	gur	jj	eile
g	gan no go	jc	eipic
g . g .	gac	j	eip gi
g .	eipge	K .	ca no cat
		it .	idir . no eadar

Plate V.

l .	cloȝad.	. ns̄t.nt̄.	neapt.
ll.	dáil	n . nċ.	nAcċ
ł.	lan̄ no lon̄	nē .	eɪɲun̄
ł́.	lán	nt.	ɪnte
ł.	no. nA	n.	ɲɲn
m̄́.	mnA	n̄c	&ca
.m.	mile	nA	tɪȝeɲnA
m̄.	mAɪt	nī.ɪ .	ɲ honꝑa ꝑon
mḷ .	mol	ꝑ.	ꝑAɲ̄e
ṁ. m̄	mAd	nd̄.	nuAd
m̄t.	mapt	oo	oɲle
mȝ.	mnol	o.	onn
mȝ	méAd	oṅ.	onAcċ
ꝓ .	mb	ð	epuon̄
m̄ .	ɪmpɪm	ꝑ	pep
mmm.	mɣn̄tɪp	p̄	peAn̄
m̄ .	monn	p̄t	pájpt
ɯ .	tɣtɪm	pt	peapla
hm̄e.	halmɣpe	pȩċ.	peAcad
mȩtȝ.	mleAclon̄.	pȝ.	peadrp
mmda.	molmōpda	pīɣɪAɣ	ꝑɾomɾɪAɣ

cr	cr	rf.	rlr.
crṁ.	crṁaċ	r᷒.	rad
ċrm	ċrm	rt.	rlraȝ
crċolṁn	crċolṁn	rte	rlīȝe
cucȯn̄aċt	cucȯn̄aċt	rt	rlán
rr	rlr	rtr	rleaċt
rr	rlr.	ram	ramṁl
r	rab		
rᵉᵉ	ruȝ	rȧ.	ramrr
rȝ	ṙaiȝe	rn	rȝéal
rd	rad	rh.	dah.
rd́	rád	rc	reapc
rn	rann	t.	tan
r⅔. ⅔.	ṙaiȝe	t.	trr
rrr.	trian	tt.	trhat
r	aṫ	t.	toil
rn	ronn	t.	ṙáilte
rc. rc.	reapc	t	té no teine
ṙ .	rúaḋ	ⓣ	ṙáilte
rd́ .	rerd.	ṫc. tc.	tearc
rḋ	read	ṫ. ṫ.	tuȝ

ꝯ	ꝯꝺꝫ	.i.	edon i:e.viz:
		12	*id est*
ꝯm	ꝯmcioll	2	ꝺó
nᵃ.	ꝯꝫeꝛꝑnꝛ	ʒ	ꝺoꝑꝛ
ꝛ̄ꝛ.ʒ.	ꝯꝑꝛꝛʒ	2lꝛ	ꝺꝛltꝛ
ꝯꝛ̄ʒ	ꝯꝛmꝛꝛ	3ꝛ	ꝯꝑeꝛ
ꝯꝛl.	ꝯꝛmꝛl	ꝛ ʒ	cꝛ;ʒe
ꝛ	ꝛmuꝑꝑo	6	ꝛe
		7	ꝛꝛʒuꝛ.
ꝛꝛ:	ꝛ;le	b8:	boct.boꝛ.
ꝛt	ulꝛꝺ	m9	mnꝛo;
ꝛ;lt.	ꝛ;llꝛm.	9c	nꝛo;ꝺce
.ꝛ.	cꝛ;ʒ		
ꝛʒ.	ꝛ;ꝛʒe		
ꝛꝫ; lꝛ	uꝛꝛl		
ꝛ̄	um.		
uſſ.m.	ꝛeꝛctmꝛn		
ꝺꝛ̄ .nꝛ̄.	ꝺꝛ;l.nꝛ;l		
bꝛ̄ cꝛ̄.	bꝛ;l cꝛ;l		
c̄x x̄p.	Cuoꝛꝺ		
ꝫ	uꝛ		

Plate VIII.

Samaritan from Duretus	Ambrosius	Dr. Bernard	Phœnician from Ab Barthelemy	Irish ☘	
					A
					B
					G
					D
					E
					V
					ſs
					H
			. . . .		T
					I
					CK
					L
					M
					N
					S
					O
			. . . . .		Ph.F
				. . . . .	ts
					Q
					R
				. . . . .	ſh
				. . . . .	T

The Samaritan and Phœnician Alphabets Compared with the Irish. ☘

Aṅ ceaṫṛamaḋ Caibeḋel ḋeag, ḋo ċeaḋ Epiſtil naoiṁ Poil ċṁ na Gcoṛintineaċ.

An ceat'ramad' Caibedel deag, do c'ead Epiſtil naoim' Pòil c'um na Gcorintineac'.

The fourteenth chapter of Saint Paul's firſt Epiſtle to the Corinthians.

1. Leanṁḋ an gṛáḋ, agus bioḋ miaṅ na neiṫeaṅ ſbioṛaḋálta oṛaiḃ: aṁ go maḋ mó go ndéanaḋ ſiḃ fáiḋeaḋóiṛeaṁ.

1. *Leanuid' an gràd, agus biod' mìan na neit'eann sbioradàlta oraib': ac'd go mad' mò go ndéanad' ſib' fàid'eadòireac'd.*

1. Follow after charity, and deſire ſpiritual *gifts* (things) but rather that ye may propheſy.

2. Oiṛ an ṫi labṛuſ a ḋṫeanguiḋ (ċoiṁṫiġe) ni ṛeṁ ḋóiṁiḃ labṛuſ ſéṁ, aċ ṛeṁ Ḋia. Oiṛ ni ṫṛiaṅaṁ éaṅḋṛaṅe é: bioḋ go labṛaṁ ſe ṛṛaṅḋiaṁṛaḋ ſan ſbioṛṛḋ.

2. *Oìr an tì lab'rus a dteanguid' (c'oim't'ig'e) nì rè daòinib' lab'rus sè, ac' rè Dìa. Oìr nì t'uigeann éunduine è: bìod' go lab'rann sè ruindìam'rad' ſan sbioruid.*

2. For he that ſpeaketh in an *(unknown)* tongue, ſpeaketh not unto men, but unto God: for no man underſtandeth *him*; howbeit in the ſpirit he ſpeaketh myſteries.

3. Aṁ an ṫi ḋo ni ṛáiḋeaḋóiṛeaṁ aṛ ṛeṁ ḋóiṁiḃ labṛuſ ſéṁ ċum ṛollaṁṅṛiġṫe, ċum ṫeaġṛuiſ, agus ċum coṁṛuṛṫaṁa.

3. *Ac'd an tì do nì faid'ead'óireac'd as ré daoinib' lab'rus ſe c'um ſollam'nuig't'e, c'um teaguiſg, agus c'um com'f'urtac'da.*

3. But he that propheſieth ſpeaketh unto men to edification, to exhortation, and to comfort.

4. Aṅ ṫi labṛuſ a ḋṫeanguiḋ (ċoiṁṫiġe) a ṛe féiṅ ṛolluiṁṅṛiġeaṛ ſéṁ: aṁ an ṫi ḋo ni ṛáiḋeaḋóiṛeaṁ, ṛollaṁṅṛiġiḋ ſéṁ a ṅeaġluiſ.

4. *An ti lab'rus a dteanguid' (c'oim't'ig'e) a sè feín f'ollum'nuig'eas sè: ac'd an ti do nì fàid'ead'òireac'd, ſollam'nuig'id' ſé a neagluis.*

4. He that ſpeaketh in an (unknown) tongue, edifieth himſelf; but he that propheſieth, edifieth the church.

5. Agus

5. Agus do bfearr leam go lab'rad' fib' uile rè teang't'uib', ac'd bá fonnm'aire leam nà fin, fib' do d'éunam' fáid'eadòireac'da: oir is mó an tí do nì faid'ead'òireac'd, nà an tì lab'rus ré teang't'uib', ac'd muna ccuirid' sè a gcéill ìad, c'um follam'nuig't'e dfag'ail don neagluis.

5. I would that ye all ſpake with tongues, but rather that ye propheſied: for greater is he that propheſieth, than he that ſpeaketh with tongues, except he interpret, that the church may receive edification.

6. Agus a nois, a d'earb'ràit'reac'a, dà dtigid' mè c'ugaib' ag lab'airt rè teangt'uib', crèud è an ſoc'ar do d'èunad dìb', muna lab'ra mè rib' a b'foillſiug'ad', nò a neòlas, nò a b'fàid'eadòireac't, nò a dteaguſg?

6. And now, brethren, if I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by prophecying, or by doctrine?

7. Tuillead'eile fòs, na neit'e gan anam do nì fuàim, mas pìob, nò claìrſeac', muna ndeàrna sìad eidird'ealug'ad' ann a ngot'uib', cionnus do gèub't'ar a fi'os creud s'inntear ar an bpìob, nò ar an gclàirſig'?

7. And even things without life, giving ſound, whether pipe or harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped?

CHAP.

CHAP. X.

Of the Proſodia.

THERE appears a very ſtrong ſimilitude between the Iriſh verſe and that of the Hebrews, which is not written like moſt of that in modern languages in rhyme, but in the regular and uniform falling of the accent upon certain places of a period conſiſting of a determinate number of ſyllables.

Doctor Grey, in his treatiſe on the Hebrew poetry, has overlooked the *concord* and *correſpondence* which prevails throughout that excellent poem the Proverbs, and alſo the book of Pſalms.

The reader who compares the analogy of the Iriſh verſe with that of the ſame meaſure in the Hebrew, will find the *catalectic*, *brachycatalectic*, and *hypercatalectic*, which have been eſteemed defects in point of meaſure in the ſacred poetry, to be eſtabliſhed rules in the Iriſh proſodia. As this treatiſe is already extended beyond the uſual bounds of a grammar, this collatio will be treated of in a more extenſive manner in a future publication.

The following proſodia of the Iriſh may perhaps be of uſe to the learned in the further reſearches into the beauties of the Hebrew poetry.

Iriſh verſe is of three ſorts, Rann oſnead, Brislingtear, and Oglacay.

In Rann oſnead are required, 1. Number of quartans. 2. Number of ſyllables. 3. Concord. 4. Correſpondence. 5. Termination. 6. Union. 7. Chief.

The chiefeſt ſorts of Rann oſnead now in uſe, are five: Deibide, Seadna, Rannigear mor, Ronnigear beag, and Casbairn. To each ſort whereof the number of quartans, number of ſyllables, concord and correſpondence, are indiſpenſably requiſite. In the deibide the major and minor termination are alſo

alſo neceſſary; as is likewiſe union in the Raṁṛġeaṙ mor and Caṙbairn; and chief in the Raṁṛġeaṙ beag and Sēadna.

Section I.

Of the Quartan, and Syllables.

An Iriſh verſe, completely taken, is compoſed of two *hemiſtichs*, and is therefore rather a *diſtich*, than one ſingle verſe; for in Latin, Engliſh, and French, a diſtich contains two verſes, and the ſame occurs in Iriſh with this difference, the *hemiſtich* conſiſts of two parts, each part being called a quartan, (being the fourth part of a compleat verſe) and ſince each verſe conſiſts of four ſuch quartans, we ſhall call it by that name, for want of a better term, or for want of an example of it in any other language.

The poem (called dán or duam) conſiſts of any number of verſes. The firſt hemiſtich is called ṙēolaḋ, or the leading half verſe; the ſecond cómaḋ, or the cloſe.

Each verſe muſt make perfect ſenſe in itſelf, without dependance on any other; even a half verſe may terminate a perfect ſenſe, independent of the other half verſe; notwithſtanding when the diſtich or verſe is completed by the two half verſes, they have a mutual reſpect one to the other, and tend to the ſame ſenſe and purpoſe: but the compoſition may begin with the cómaḋ, as being moſt energic and ſmoother.

The number of *ſyllables* in this verſe are *ſeven*, without regard to eliſion, except the Sēadna, where in the firſt quartan of each half verſe, eight ſyllables are required.

An *eliſion* is the pronouncing two ſyllables in one, and this only happens when the word called *correſpondence*, ends in a *vowel*, and the word immediately following, being an adverb, begins with *another*, and they then make

but

but one ſyllable, as an teaġa ġeap ag i ag ſeapp, where i by the following vowel in ag is taken as one ſyllable, or in the following example, do ċinn aiṁde ⁊ ſoṁ eaċaiḋ, where e in the end of the word aiṁde is ſhort and cut off by the an following, and make but one ſyllable: but when the terminating vowel is ſhort, and the initial vowel of the following adverb is long, then an eliſion may or may not take place as the quartan requires, as ſuaiṁag boġa obṁan bṅḋe, where the a ſhort in boġa, and the o long following make no eliſion; ſtill the verſe would have been more beautiful if there had been an eliſion. When both vowels are long there can be no eliſion, as is plain by a in ſa, and i in iaṁġnó in this example, ataim ſá iaṁġnó ón ēag.

Section II.

Of the Concord.

In naṁ ḋineaċ, the concord (called uaim) requires two words in each quartan, (neither of which muſt be an adverb) to begin with the ſame, or different vowels, or with the very ſame conſonant; as,

Iomḋa ṡgēal maiṫ ⁊ Mṅṁe. Sá moltar a mionḃṅlle
Do ġeiḃ ⁊ an óiġ nioḋṅn. ṡgēal ir cóir do ċneiḋiomṅn.

In the firſt quartan there is a concord between maiṫ and ṁṅṁe; in the ſecond there is a concord between o and i in nioḋṅn, for the n is an accidental letter, and regard is only had to the poſſeſſive letters: ſo alſo there is concord in coir and ċneiḋiomṅn.

Concord is either proper or improper: if in the laſt words it is called *a proper concord*; if otherwiſe an improper one, as,

Mór atá ⁊ ṫeagorg ſlaṫa. aiġe tá teaṡ ol ġnaṫa
cṅn Niġe a neagar maḋail leagaḋ tíre nó tógḃail.

I cannot in this place paſs over the very great affinity between this kind of verſe and the *Iambic Dimeter Catalectic*, and the *Iambic Dimeter Hypercatalectic*

tectic of the Hebrews, the former conſiſting of ſeven ſyllables, and the latter of eight, as in the Iriſh: *the concord* is alſo obſerved in the Hebrew, as in the following paſſages:

Pſalm xxvii. 9.

עורה כבודי עורה

(*s*) gnurah cebód-i, gnurah.

Awake, awáke my glory.

Proverbs vi. 10. and xxvii. 33.

מעט שנות מעט תנומות

megnat ſenót, megnat tenúmot

a little ſleep, a little ſlumber.

Again: Prov. iii. 16.

ארך ימים בימינת

בשמאולה עשר וכבוד

órec jamim bé-jemin-ah

bí-ſmol-ah gnoſer ve-cabod.

length of days is in her right-hand,

in her left-hand, wealth and honour.

No adverb, or ſuch like particle, ever makes or hinders a *concord*; or is it at all concerned in a *correſpondence* in the *major* or *minor termination*, nor in an *union*; as in this example: do coγnaγ cómad náṁ mait: where the adverb do does not hinder the *improper concord* between the following words.

The poets reject this kind of *improper concord*, which they call the *harſh concord*, and propoſe to avoid it by making the laſt word of the quartan, a nominative caſe to a verb; as, dṙiom cogaid comailtẽṁ gíottáiṁ; ſecondly, by placing

(*s*) I have reſtored the old reading of the γ as *gn*, becauſe I find moſt of the words beginning with the *gnain* in Hebrew, have *gn* for initials in the Iriſh.

placing the verb after the nominative caſe; as, an cogaiḋ ceaṙt bṙaḋaiġlʃ; thirdly, by placing the ſubſtantive after the adjective; as, gabam ċugaim cuñṙaḋ maiṫ; and fourthly, vice verſa; as, ni ṗēaṙ miʃi aʃ maiṫ coñṙaḋ; fifthly, by concluding with two ſubſtantives, one being the genitive caſe; as, ni coṫṙom cogaiḋ ḃanḃa; ſixthly, that the verb active ſhall conclude, (after the accuſative caſe) as, aʃ bṙēaġa an ḃlʃn ʃin loiṫim; ſeventhly, that the accuſative may come after the verb; as, ni beoḋa lēṫ loiṫeaʃ mnái. Although the poets have laid down theſe rules, they do not always regard them, for in the laſt example ni is an adverb.

ṗ aſpirated, or ṗ concords with ṗ, as aḋṁṛṁ ṓṛṫ mo ṗeaċaiḋ ṗēin. When ṗ is aſpirated, the concord is kept with the ſucceeding letter, as, ṫaġaiṙ leam aṗlaiṫ Eiṙne; where the concord is betwixt l in leam, and l in ṗlaiṫ, becauſe the ṗ is not pronounced.

An initial ʃ, whoſe immediate ſubſequent is a mute, requires the ſame mute in the other, ſo ʃ with a mute cannot concord with ʃb, ʃġ, &c. alſo ṫʃ coming after the article an, muſt have another ṫʃ to make the concord; as an ṫʃṛ̃l, an ṫʃliġe, an ṫʃṙóṅ, &c.

The poets divide the conſonants into five different claſſes, and all initials of the ſame claſs make concord.

The firſt claſs conſiſts of three ſoft conſonants, as, c, ṗ. ṫ.

The ſecond of three hard ones, as, b, ḋ, ġ.

The third of three harſh, or rough ones, as, ch, ṫh, ṗ.

The fourth of five ſtrong, or ſtiff conſonants, as, ñ, ll, ṙṙ, m, ṅġ.

The fifth of ſeven light ones, as, ḋh, ġh, bh, mh, l, n, ṙ.

ꝛ is called the queen of conſonants, and is moſt eſteemed; the three ſoft next, and ſo on as in the foregoing claſſes; but *m* is never long but in the end of a word: the robuſt conſonants, eſpecially in the terminations, being of a middle quantity.

A long ſyllable is thus diſtinguiſhed, as, báꝛ, ꝓóꝛ, without which they would be ſhort as baꝛ, ꝓoꝛ. Some poets mark the middle quantity with a ſhort ſtroke, thus, caíꝛt, but that is needleſs.

Section III.

Of the Correſpondence and Terminations.

Correſpondence called cóṁḟoɖa is of two ſorts, *perfect* (ꝛlán) and *imperfect* (bꝓiꝛɖe, or broken).

Perfect correſpondence conſiſts in the agreements of two words, in number of ſyllables, quantity of vowels, and conſonants of the ſame claſs. Thus, ꝛoc, ꝛop, loꝛ, do perfectly correſpond, their initials being all ſoft conſonants, and being all ſhort monoſyllables, and each final letter, being alſo a ſoft conſonant; ſo gad and lag correſpond, the finals being of the ſame claſs, likewiſe ɖeaċ-ṁoiḃ, leaṫṅoiḃ, and leanꝑoiḃ, do correſpond, having the like number of ſyllables, quantity of vowels and conſonants of the ſame claſs. In the ſame manner, baꝓꝓ, gaṅ, ball, am, and baṅg, do correſpond; alſo, ꝛóḃ, ꝛóḃ, cꝛóṁ, ꝛꝛóꝓ, and likewiſe, ɖól, ꝑóṅ, ꝛóḃ, no regard being paid to the leading conſonants.

Imperfect correſpondence is when two words agree in the number of ſyllables, in vowels and in quantity, without regard to the agreement of conſonants; and this *imperfect* correſpondence allows that one word may end in a vowel, and the other in a conſonant; as, ba and blaꝛ; caꝛ and ꝛlaċt; ꝛóı and ꝛóıꝛ; blꝛóꝛ and blꝛóıꝛg, &c.

Termination

Termination is of two ſorts, *major* and minor, (called ꝛıı̄ and ɑꝛꝺꝛıı̄, that is, ſingle and double rhymes) and they are two words agreeing in *correſpondence*, but that the one exceeds the other by a ſyllable, and therefore its firſt ſyllable is not regarded in the correſpondence; the double, or ɑꝛꝺꝛıı̄, being the laſt word in each hemeſtich, of that kind of verſification it is admitted in; and the *minor*, or ꝛıı̄, concludes the firſt quartan; ſo that when the minor conſiſts of one ſyllable, the major muſt have two, and ſo on.

Example.

Ƶo mɑ̈ coꝛ̇ꝛ̇ꝛ̈ꝛ̇l mɑꝛ ꝺo ċuɑıꝺ̈, (one ſyllable)
Tl̃gɑꝛg ċoꝛ̇ꝛ̇ꝛ̈ꝛ̇c ɑ ċēɑꝺuɑıꝛ, (2 ſyllables)
Ꝺo ċuꝛ ɑıꝛꝺe ɑꝛ ꝑo n̄ eɑċꝛ̈ꝛ̇ꝺ̈, 2 ſyllables)
Ꝺo ċɑıꝛbꝛe lo n̄ lıꝑeɑċꝛ̈ꝛ̇ꝛ, (3 ſyllables)

Note, That this augmentation of ſyllables is only in that kind of verſe called ꝺeıbı̄ꝺ̈e, for in the above example they might have been all monoſyllables, or words of equal ſyllables.

Union, (uɑıṫne) is the ſame with correſpondence, excepting that the ſame vowels are not required in each place; and in polyſyllables it is only neceſſary that either be a *broad vowel*, or both *ſmall*; as in ɑꝺ̈ꝺɑ and bıoꝺ̈ꝺɑ; oꝛbɑıle and ꝛeɑꝛ̇ꝛoıǯe, &c. but if they both agree in all the ſyllables, the verſe is eſteemed moſt perfect, being ſmoother, and more harmonious.

Chief, (ceɑn̄) is a monoſyllable which concludes the ſemi-metre in that ſort of verſe called ꝛ̇ēɑꝺnɑ, as in the following example, where ꝑēın and ǯꝛēın rhyme with each other.

bı̄ tꝛócǯeɑċ ꝺɑ̇m ɑꝺ̈ꝛ̇lım
ɑꝺ̈ē neıme ɑǯnꝛ̄ꝛ ma ǯꝛeın
ma bı̄ꝛe ꝺo ǯɑċ ō̄n eıle,
ꝛō̄ꝛ ɑn ċlı̄ꝛe ɑ bꝑꝛ̇le ꝑeın.

The

The *initial* word (called ūṙlaᾱ) of the firſt quartan of a ſemi-metre may indifferently correſpond with its ſubſequent or not.

An ambᵹ is but much the ſame with an *imperfect correſpondence* before deſcribed, from which it differs only in that it requires an equality in the number of ſyllables; as in this example:

mag dronacht dealbtar gan dán,
mag dealb no lochracht no lut,
do nóg gac mic roimir Rioġ,
reic a ġnoim ni doiġliġ dún.

Section IV.

Of the Verſes called deibīde and ſēadna.

The *verſe*, or *rann*, called deibīde, concludes the firſt quartan with a *minor* termination, and the ſecond with the *major*.

2dly. In the quartans of the ſecond ſemi-metre, a *proper correſpondence* is indiſpenſably neceſſary.

3dly. The ſecond ſemi-metre requires alſo that there be no verb, or noun, in the laſt quartan, excepting the *major* termination, to which another in the does not correſpond. As in the following examples.

óglac do bi ag Mṙre moir
nac ttug eiteac na honoir;
leig nar bail don ṙle ban,
aimain act Mṙre matair.

It is alſo neceſſary that the concords of the laſt ſemi-metre be *proper*, and not of that ſort called the *comparative*; as,

an

an taigēin doṁċa doṁṅn,
an ṡṅṫ aiḃḃreaċ eagṡaṁṅl
ni bṡṅl aṡ bṓiṡ ṅīġe ṅuṡ,
ni ṡliġe dṓiṡ an ambṡiṡ.

In the above examples every requiſite for this kind of verſification is performed. 1ſt, Each quartan or line conſiſts of ſeven ſyllables, and no more. 2dly, The difference between minor and major termination is obſerved in ṁoiṅ and honoiṅ, and in doṁṅn and eagṡaṁṅl. 3dly, The proper concord in ṁoiṅ and Mṅṅe, and in doṁṅn and doṅiċa; and alſo between ṓiṡ and ambṡiṡ in the laſt line, for the d in dṓiṡ is no proper conſonant, but only an adventitious one, and does not hinder the concord. 4thly, The agreement of the final conſonants in both terminations, as in ḃan an ṁaṫain, the n and ṅ being of that claſs called *light conſonants*.

The ſort of verſe called ṡeudna, requires eight ſyllables in the firſt or leading quartan of each ſemi-metre, and ſeven in the others.

2d. That every firſt quartan of a ſemi-metre terminate in a word of two ſyllables, and every ſecond in a monoſyllable; as in the following Examples.

Example 1.

taṅ a Miċil aingil ṡaṡail,
an tiṡl diṅeaċ deanaiḋ ḋaṁ
tú mo ṫṅeiṡe ṡmo ṫoṅ diona,
meiṡe ⁊ ṡon mo ġniomа gaḃ.

Example 2.

ablaiṫ na mūaṫ; a ṗluṅ Plunceṫ
a laplaiḋ ġloṅmaiṅ ṗiniḋ ġall
dṓiḃ aṅ cuiṅiḋ briaġmaṅ briġde
mile bliaġan ṡṫṅlle ṫall.

Although

Although every ſecond quartan ends in a monoſyllable, yet the preceding word ought to conſiſt of two ſyllables; and an adverb is ſometimes placed between them by ſome of the greateſt poets.

Section V.

Of the great Metre and ſmall Metre called Rannaġlaċ mór, and Rannaġlaċ beag, and of the Caṫbarṅa.

The great metre, or Rannaġlaċ mór, requires ſeven ſyllables in each *quartan*, and that the termination be always a monoſyllable.

2dly, An union betwixt the final words of the ſecond and fourth quartan.

3dly, An union between the penultimat words of the firſt and ſecond *quartan*; as in the following examples:

Example 1.

Long gan tláṫ a ttaiġ arm,
gan ċáṫ aṫgaṫam ná ṫrom,
ṫéolṫor ṫré ċlaṫ na gcean ngaṫb,
mar buö ṫál maṫb gaċ glean gorm.

Example 2.

Calbaċ mac coṫróir na ccaṫ,
Tarbaċ gan taṫróir da ṫiog,
Fial an tog comṫrom o ċeart,
Iar ttreaṫt o ċongoll na ċiot.

The ſmall metre, or Rannoiġeaṫt beag, differs from this, only in that the quartans end always in words of two ſyllables; as in theſe examples.

Eól damha ainm gach romhir,
dhfhil Eibir go gcruaidh ceimionn.
ó ghlaine ir gruan dá glainli,
go roich Bruan airdrigh Eirionn.

The Caghbairn requires that the final word of each *quartan*, be of three ſyllables; which makes it not have ſo agreeable a cadence as the others, altho' it be equally difficult, as appears by the following examples:

Example 1.

Fhrit riogh dcaidh fhionnloga,
ghoidh chathail a ccomlaidha,
da ghoin dharm i nghaine
do mharbh goin an ghoidhghe.

Example 2.

Lroch aobhal an tog chalbach
chor a ngabha ghrianlagha,
a naima o fheidhm roibheagha,
tamha mur fein fiaghagha.

Section VI.

Of the vulgar kind of Verſification called óglachagh, brighlingtheagh, dhroighneach.

Having ſufficiently explained the five regular kinds of poetry, we come now to the vulgar, and firſt of the óglachagh, which is nothing more than an imitation of any of the regular kinds above treated of in the *firſt ſemi-metre*; but conſtantly of the *ſmall metre* in the ſecond: it is neither confined to true *correſpondence*, nor true *union*, but more elegant if it partakes of both.

óglaċaɣ, in imitation of ɗeiɓiɗe.

Aŋ ɗoṁaŋ ɣiġ agaɣ tlóiɲ
agaɗ a ŋólɣe neaɲtṁrɲ
ɗo ɓioɗ rɲle iɣ ni ɓɲéaġ,
muna ŋɗiongantói aŋ móiɲéaɽ.

It matters not whether the ſingle rhyme be exceeded by more than one ſyllable; as,

boɲb a ṫɲeaṫan ⁊ gaċ tɲáiġ, (one ſyllable)
Niall mc Caṫaċ mɲṁlɗaiŋ. (two ſyllables)

The ɓɲɲliṁgṫeaɽ is compoſed after the ſame manner as the óglácaɣ, but requires ſome ſort of correſpondence, at leaſt an *improper* one, and alſo a kind of *concord* and *union*. Each quartan muſt contain ſeven ſyllables, and in general it is compoſed in imitation of the Caɣbáŋ, thus,

Mac ċóllɲġ ag claɣrɲġeaɽ
Fá ɓuŋ óltrɲɲ ṫlɣccaɲaɗ.

The ɗɲoiġneaċ (or thorny) ſo called from the difficulty of its compoſition, admits from nine to thirteen ſyllables in a quartan. Every quartan muſt terminate in a word of three ſyllables. Every final word muſt correſpond with another in the beginning or middle of the next quartan, and requires an union in the cloſe.

Example.

Niġ na ṫɲomɗaiṁe ɲioġɲa ó Nɽġɲɲġe
Ɗob úɲlaṁ úɲlɲġe aiɲ úɲláɲ móɲġrle
Tɲllfiod le ċéile a néaɗ ɣa noiɲɓiɲe
Aŋ ṫɲéaɗ aɣ toṁṁrɲɲe ɗfḗile iɣ ɗioṁṁrɲɲe

Aiɣneaɗ

Aiṫneaḋ do bṫrōnaiḃ le fēaḋṙḃ fionṅaille
Accṫróḃaiḃ beangaille na ṡneaḃṙḃ seangṡuaiṫne
Is cēiṫ a tál le slaṫcoll slimṡeoiḋṫe
Dacṫrṙṅ gaċ milḋeoiṫe maṫ bioḋ gṫán gealluaiḋe.

There is a kind of vulgar verſe called caſbaiṫṫ ceantṫom, from the greatneſs or quantity of its head; it differs from the common caſbaiṫṫ only in that each quartan conſiſts of eight ſyllables, and a word of four ſyllables always concluding, as in this example.

Mac sūḋ aṫ sliocṫ fionṅmaṅanaiṅ,
Ag sūḋ an sliocṫ seangṁaṫfallaiṅ
A ēaṫla alṙṫ dṫomġlanfṙllaiṅ
Crṙċ lē ndēgna dlġmanaṅáiṅ.

The seuḋna ṁoṫ differs from the common, in that the ſemi-metre always ends in a word of three ſyllables as in the following.

Dfion cogaiḋ cómailteaṫ sioṫċaiṅ;
Sean ḟocal náċ suaiṙṅġṫeaṫ;
Ní paġḃa siṫ aṙ ḟeaṫ foġla
Ḟeaḋ banḃa na mbanḟoiṫneaḋ.

The seuḋna ṁeaḋonaċ differs from the common seuḋna, in that the firſt quartan of each ſemi-metre ends in a word of three ſyllables, and the ſecond quartan ends in a word of two ſyllables, as,

Ḟeaṫṫ silleaḋ na Psailm neaṁrṙḋe,
Do niṫi aṫ leaḃṫróiḃ liṅe;
Maiṫġ do ġeiḃ an ġloiṫ neattaṫḃaiḋ
Oiḋ aṫ bṫlġ Psalmrṙḃ biṅe.

There yet remains another called sniogháṫḋ, and by ſome named ṫsniogháṫḋ, requiring only ſix ſyllables to a quartan, and the final word of two; as,

Roiṁ

Noïm na ſeile ſánáḋ,
Faiṡće ſileaḋ Eiṙeoñ
Ṫriaṅ na maṫ an mionṗoñ
Aṅam gall gan ġēibioñ.

In imitation of this, is ḋánáṙḋ and cioṫṙioñáṙḋ, the former containing but five ſyllables in a quartan, the latter ſeven or more; as,

gan aiḋiḋ ḋoō
Faiḋiḋe an ſeaṙ.

Or, as in the following,

Uċ aṡ ciaṅ mo ċuaiṙṫ
le ḋa ūaiṙ ḋo lo:
Ḋa ṙaiḃ ṡi m aṡ ṡia,
Biaiḋ mo ṗiaṅ m aṡ mo.

There is a kind of poetry now much in uſe, which is called aḃṙáṅ, and by ſome ceaṫṙama and búṙḋūṅ. Each quartan of this may contain from ſix to twelve ſyllables, according to the author's fancy; every quartan muſt contain the ſame number of ſyllables as the firſt; and every ſyllable muſt agree in ſound by way of amuṡ.

Example.

Mo ċnū ṡmo ciṡḋeṡi an ṡiollġe ġeanaṁṛ;l gṙiñ
Is ṡiūblaċ ſliġteaċ glan ṡiñeaṡ go bleaſ ḋlṛ;ṫbiñ
Go lúṫmg cṙiṫiṙim;l ṙiṫiṙiċeqt ṙiaiṡċiṛṛn ſoiñ
Go cúḃgṫa cliṡḋe gan imlle gan meqúġa Foinc.

The laſt kind of verſe we ſhall mention is the cṙōm;lḋ, or tṛṛṙ;lḋ, ſo called, becauſe uſed by every illiterate ruſtic bard in elegies and lamentations; and though often abuſed by theſe bards, yet when rightly compoſed, has its own peculiar

peculiar grace and ſweetneſs. The quartan may conſiſt of any number of ſyllables from eight to twelve; and though the firſt quartan be of twelve, the ſecond may be of ten, and vice verſa: the final words muſt agree in ſound, which is all the vulgar aim at; yet to be perfect, two words in each quartan muſt agree together in ſound, and to the ear among themſelves; as,

Mo ṫṙóċaḋ ɣmo ɣóṫ lēam ló ṫu
A ċiġṙṅ̄ġiġ aḋ ċianlṅ̄ġe accómṙṅ̄
Mo ċṙeaċ ṫṙeġt tġ leġ a ḃṙlóṅḋṙuɣ
A Mṙṙuɣ ṁic an Ṅiḋṙe ó ṙlóṙeṅɣ.

Beſides the final words ló, ṫu, and comṙṅ̄ in the above, there is a correſpondence between ṫṙóċaḋ and ɣóṫ leam, and in the ſecond line between ċiġṙṅ̄ġiġ and cianlṅ̄ġe, and ſo on. Sometimes this verſe has two words in the next quartan agreeing alſo with two words in the former; but they muſt in that caſe be either of two or of three ſyllables, and begin with the ſame letter, which is eſteemed very harmonious in this kind of plebeian verſification, as,

bṙṙbṙeġ bṙatać bġcać bṙṅ̄lláiḋṙ
cumaɣać cṙeaċać caiṫmeać cīoɣċaiṁioċ.

Or of three ſyllables, thus,

móṁteać maċġeać abṙṅ̄eać ēiġṅ̄ċ.

End of the Proſodia.

Extracts from ancient Poems.

Hymnus ſeu Prima Vita.

S. Patricii Hiberniæ Apoſtoli.

S. Fieco Epiſcopo Sleptenſi Authore, A. D. 434.

Verſa in Latinum ad ſenſum litteræ. Apud Colganum.

1. Genair Patraic i Nemtur
aγγεό ad fēt hi γcelaib
macan γē mbliadan dēcc
an tan do breit fo dēraib.

1. *Natus eſt Patricius Nemturri*
ut refertur in hiſtoriis
Fuit annorum ſedecim
quando ductus in captivitatis ærumnas.

2. Succat a ainm hitrubrad:
cid a atair ba fiγγe,
mac Calprainn mic Otide
ho Deocain Odiγγe.

2. *Succat nomen ei primo impoſitum erat;*
Quantum ad patrem attinet, ſciendum quod fuerit
filius Calfurnii filii Otidii
Nepos Diaconi Odiſſii.

3. Bai γē bliadna hi fogṅaim
maiγe doine niγ tomleð
batar ile Cotraiġe
cētar triebe dia fogṅad.

3. *Annis ſex erat in ſervitute*
eſcis hominum (nempè gentilium) *non veſcens*
ideò vocatus Cathraige
quia quatuor familiis inſerviebat.

4. Alγ bert Uictor fri gniad
Milcon: tēγeð for toña
forrainb a coiγ for γid leic
maraid dia aeγ ni bronna.

4. *Dixit victor Angelus ſervo*
Milconis: ut trans mare ſe conferret.
Pedem poſuit ſuprà petram
ibiq; exinde manent impreſſa ejus veſtigia.

5. Do

5. Do faid tar Ealpa rle
de inrr ba haimra rgéla
comid fargaib la German
an dég an deiscirt léta.

5. *Profectus est trans Alpes omnes*
trajecto mari : (quæ fuit fœlix expeditio)
& apud Germanum remansit
in Australi parte Latii.

6. Alnñgib mara Toirrian
amig indib, ad ríme :
légair cánóin la German,
ir ead ad fiadad line.

6. *In insulis maris Tyrreni*
mansit, uti memoro :
legit canones apud Germanum
sicut testantur historiæ.

7. Do cum n Erenn dod fetig
Alngil dē hi fitiri
menic itcite isrib
dog nicfed arritiri.

7. *In Hiberniam venit,*
admonitus angelorum apparitionibus
sæpiùs in visionibus videbat
se debere denuò eò redire

8. No po cobair dond Erinn
ticta Patraic for Oclat :
ro clos cian fon angarma
macraidi caille fochlad.

8. *Salutaris erat Hiberniæ*
adventus Patricii ad Fochlaidios
audiebat à longè vocem invocantium
infantium de sylvis Fochlaidh.

9. Gadadar co tiressed m noeb
ar a nimtired letu
ara tin tarad o cloen
tuatha Herenn do bethu.

9. *Rogabant ut ad eos veniret sanctus*
qui discurrebat per Latium,
ut converteret ab errore
populos Hiberniæ ad viam vitæ.

10. Tuatha Herenn taiscantais
dog nicfed fithlait núa
méraid co ti anartaige
bid fás tir Temrach.

10. *Vates Hiberniæ vaticinibantur*
adventurum tempus pacis novum
quæ duratura sit in perpetuum
unde deserta foret Temorea sub silentio.

11. Al druid ar Lóegaire
tícta Patraic ni ceiltís
ro fírad mád aitrine
ima flatha as beirtis.

11. *Sui druydæ Loegario*
adventum Patricii non cælabant
Adimpleta ſunt vaticinia
de Domino, quem prædicabant.

12. Ba lesin Patraic combeba
ba sab mnaiba cloem
sed tuaisgaib a Cua
suas de sic treba doem

12. *Clarus erat Patricius uſq; mortem*
extitit et ſtrenuus in exterminandis erroribus
Et hinc merita ejus exaltata ſunt
ſuprà nationes hominum.

13. Imnin 7 Apocalips
na tri coicat nos canad:
praitchad, batsed, aimsed,
de molad Dé ni anad.

13. *Hymnos & Apocalypſim*
et tres quinquagenas Pſalmorum *indies canebat*
prædicabat, baptizabat, orabat;
& à laudibus Dei non ceſſabat.

14. Ni con gebéd uact sine
do fess aidche hilliúb
fosi nim consena a sligi
praitcais fri de mdindaib.

14. *Nec temporis algor impediebat,*
quo minus maneret de nocte in mediis aquis
ad cæli potiundum gaudium,
prædicabat de die ſuper collibus.

15. Hi Slán tuaith beña-baiche
nis gebed tart, na lia
canad céd psalm cech naidche
do rig aingel fo gnia

15. *In fonte Slan ad acquilonem juxta benna boirche*
(qui fons nunquam deficit)
decantabat centum pſalmos ſingulis noctibus
Regi Angelorum inſerviendo.

16. Foid fós leic luim iarsam
ocus crslóe flirech imme
ba coisce aritadart
ni leic a corp i timme.

16. *Cubabat poſteà ſuper nudâ petrâ,*
caſſulâ amictus madidâ:
ſaxum erat ejus pulvinar:
ſic arcebat à corpore remiſſionem.

17. Praiteas

17. Prıtcaḋ ſoſcela ḋo cáċ
ḋo gnıṫ mór fęrta ı leaṫu
ıccaıḋ luſcu la tnuſca
marḃ ḋoſ fnıſcęḋ ḋo bęṫu.

17. *Prædicabat evangelium populis :*
multas virtutes & ſigna ſimul operatus :
curabat cæcos & leproſos
mortuos revocabat ad vitam.

18. Padraıc prıotcaıſ ḋo Scotḃ
rıo ċęſ mór ſęṫ ı llęṫu
ımmı co tıſat ḋo brat
ın cáċ ḋoſ fuc ḋo bęṫu.

18. *Patricius prædicabat Scotis*
paſſus multos labores in Latio ;
ut venirent in die judicii,
quos convertit ad vitam æternam.

19. Meic Eımır meic Eırımoın
lotar hıle la cıſel
foſſolaıc ın tarmċoſal
ıſın móracaṫe nıſel.

19. *Filii Emeri filii Erimonii*
Omnes ſeducti à dæmone;
Quos & recondidit ſathanas
In magno puteo infernali.

20. Conḋa taınıc ın Tarſtal
ḋo ſaıṫ gıḋ gṍṫe ḋene
prıtċaıſ trı fıċte blıaḋna
croıċ Crıſt ḋo ṫuaṫaıḃ ſene.

20. *Donec advenit apoſtolus,*
Qui eos præſervavit, licet turbines vehementes;
Qui prædicavit annis ſexaginta
Crucem Chriſti populis Feniorum (t)

21. Foſ ṫuaıt hereñ baı teṁel
ṫuaṫa aḋorta ṫóla
nı ċraıtſeḋ ın fírḋęaċt
ıña Trınoıte fírıe.

21 *Super populos Hiberniæ erant tenebræ*
populos adorantes idola
non credebant in veram deitatem
trinitatis veræ.

22. In Ardmaċa fıl rıġı
ıſ cıan ḋo roraċt Eaṁaın
ıſ Cell mór Dun-leıṫ-glaıſſe
nım ḋıl cıṫ ḋırnuḃ Teṁaır.

22. *Ardmachæ eſt regni ſedes*
futura æterni nominis populis Emaniæ
& eſt Eccleſia celebris in Dundalethglas;
nec gratum quod Temoria deſeratur

23. Patraıc

(t) Populis Feniorum. A Fenio Fearſaid' Hiberni nominantur *Fenii*. Unde apud nos *Oic-Fheni* poſteri Fenii, in plurali numero dicuntur. Ab illo—Fenius Fear-ſaid', i. e. Fenius, vir Sidonius vel Phœnicius. צידיא, tſidha, *Arabice* Zidon, Chananæi filius, Gen. x. ab hoc primo conditore nomen accepit *Zidon* urbs Phœnices. Vid. Lexicon Pentagl. Schindleri.

23. Patraic dia mboi illobra
ad cobra dol do Mace
do lluid angel ar aceañ
for fēd amęḋóñ laithe

23. *Patricius quando cepit infirmari*
deſiderabat ire Ardmacham;
ſed Angelus Dei ad eum venit
in via in medio die.

24. Do fait fa deag co Victor
ba he arid falagtur
lafſaig immuine imbai
agan tein ad galagtar.

24. *Venit verſus Auſtrum ad Victorem Angelum*
(is fuit qui eum accerſivit:)
rubus, in quo Angelus erat, exarſit;
& ex eo ipſum alloquebatur.

25. Ag bert orddan do Mache
do Crist atlaigthe brǒe
do ċrm nime mór naga
no gata ort do ghǒe.

25. *Dixit Angelus, regimen ſit penes Ardmacham*
(Chriſto propter hæc gratias age:)
ipſe ad cælos venies;
impetraſti à Deo, quæ petieras.

26. Immon do noegu it biu
bid luimeaċ dīdin do ċaċ
immut illatiu meṡa
negait fir hemend do brát.

26. *Hymnus decantatus tibi iam viventi,*
erit lorica protectionis populis
In die judicii te comitabuntur
Hiberni ad ſupremum judicem.

27. Remais Tafſach dia dēṡ
an tan do bert Comain dó
ag bert mog nic fęḋ Patraic
briatra Tagaig nir bu gó.

27. *Remanſit Taſſachus poſt eum,*
quando miniſtravit communionem ipſi
dixit quod communicaturus eſſet Patricium
nec prophetia Taſſachi erat falſa.

28. Saimaigiṡ crich fri aidċi
ar na cate leṡ oca
co cheañ bliadna bai ſoilṡi
ba he ritlaithe fada.

28. *Poſſuit tenebras noctis*
ita quod apud eos erat indeficiens lux:
ſpatio unius anni continuata lux erat:
& iſta continua dies, et prolongata erat.

29. In

29. In cat fecta imbetron
fri tuait Canan la mac Nun
arrnit in grian fri Gabon
arfeadó at fet littre dún

29. *Prælium geſtum in Beththoron*
contra populum Cananeorum per filium Nun
in quo ſtetit ſol contra Gabaon,
ut referunt ſacræ litteræ nobis.

30. Huair arrnit la hiefue
in grian fri bar ina clóen
ciaru trebrech ba huirre
roillri fri betrect na noeb.

30. *Quandoquidem ſic ſteterit Joſuæ*
ſol ad cædendos iniquos;
eſto triplò major ſit hæc
lux, potiori jure concedenda erat in morte huius ſancti

31. Clerich Erend dollotar
dairi Patraic ar cech fēt
fon in cętuil fos nolaic
con tuil cách uaib fos fēt.

31. *Clerici enim Hiberniæ confluebant*
ad celebrandas exequias Patricii undique;
ſonus concentus ſuperni
reddebat ipſos ſopore irruente ubi humi decumbentes

32. Anim Phatraic fria corp
is iar faetaib no scarad
Angeil Dē icet aidche
aird fetis cen anad.

32. *Anima Patricii à corpore*
poſt labores ſeperata eſt:
Angeli dei prima nocte
excubias circa ipum protinus agebant.

33. In tan conhualai Patraic
ad ella in Patraic naile
is malle coñucc aibfet
do chum Hisu mac Maire

33. *Quando deceſſit Patricius,*
venit ad Patricium alterum:
& ſimul aſcenderunt
ad Jeſum filium Mariæ.

34. Patraic cen airde nuabair
ba mór do mait no męnuir
bit ingellrine meic Maire
ba fen gaire in genuir. Genuir.

34. *Patricius abſque elationis nævo*
multa bona excogitavit
in ſervitio filii Mariæ
fælicibus natus eſt auſpiciis.

On

On the firſt Battle that was fought between the Mileſians and the Tuatha de Danans. Extracted from a very old Poem.

Fagbṛm ran maidin Sliabmiṡ. Fuġamġ áġ iṡaiṫiṡ
oċlaṁuib an dáġda duiṁ. dolaṁṛb calma comlṛṁ
do ċriṁṡiom caṫ go calma. ar ṡiabṛṛb iṁṡi banba
dġ ṫṛṫ deiċ gcéad ceaṁ agcl'n. liṁ do ṫuaṫṛb dēdanaṁ
re ċṓgṛṛ fl'r dġ ndáimne. do ṡlūag áidbal erpaine
ag rin attorċair dġ rluag. re hearbaid an da ól'ġorúad
Ur iṡ eiṫer na neaċ. ionmṛn diar dána deinmneaċ
leaca oṡ aleaċtṛb go lom. na bṛeartṛb feine fágbom.

Seaċt mna iṡ fearr taiṁiġ ale. le macṛb Mileaḋ ṛle
Tēa, fial, fáṡ feirde de. liobṛa, Oidba, Scot, Sgēine
Tēa bean eiriomoin na neaċ. fial fóṡ fa bean do l'ṛġóiḋ
fáṡ beán Uin ṁic Uige iar rin. iṡ Sgēine bl'n aimirgin
liobṛa bean fuaiḋ cṓin ablaḋ. Scota anṓntuiṁa iṡ Oidba
ag rin na mná naċ ar ṁl'r. taiṁiġ le macṛb Miliḋ.

On

On *Sliabh-Mis* our warlike ſquadrons ſtood,
Eager of fight and prodigal of blood;
Victorious arms our ſtout *Gadelians* bore,
Ruin behind, and terror march'd before;
A thouſand of the inchanted hoſt are ſlain,
They try their charms and magick arts in vain;
Their mangled limbs do cover all the plain.
Three hundred only of our troops are kill'd,
Who bravely turn'd the fortune of the field.
The learned *Uar* ruſh'd among the reſt,
But with repeated blows and wounds oppreſt,
He fell, and by his ſide expiring lay
Either, a prieſt, and gaſp'd his ſoul away.
The victors then the funeral rites prepare,
Due to their dead companions of the war.

Seven ladies of the chiefeſt quality
Followed the fortunes of the ſtout Mileſians:
When they reſolved to conquer or to die.
Tea, the virtuous queen of *Heremon*;
Fial the conſort of the brave *Lughaidh*;
Fais was a princeſs of diſtinguiſhed beauty,
And the beloved wife of *Un*; and *Sceine*
Was wedded to *Amergin*'s princely bed;
Liobhradh was the royal pride of *Fuaid*:
Scota, the relict of the great *Mileſius*,
And *Oghbha*, ſtrictly chaſte in widowhood.

On the triennial Convention at Tara. By Eochoid ô Flinn, a Poet of the 7th Century:

1. Feis Temrach gach trear bliadhain,
do comhlighthe is magla,
do nith an tan sin go tegh.
ag mogurb amra Erion.

2. Do righne cathroir cleamnach
Feis mochrom na rigtemrach
tangadar leis feinde de,
fir Erionn go hrothaile.

3. Tri lá ria Samhain do ghnēs
tri lá na diaig fa deigbēs,
don tshuag ro ba diomór dóig,
ag fionól ris an sl'echtmuin.

4. Gan ghoid is gan ghom dhine,
acu anuiread sin uile.
Gan imbirt airm gan álad
Gan eachraide diomrádha.

5. Gid bē do nīod ni díob sin,
fa bīodba troch go ttroimnim.
ni gebtha ór arán uaid,
act an anam re hronuair.

Once

Once in three years the great convention ſate,
And for the public happineſs debate;
The king was ſeated on a royal throne,
And in his face majeſtic greatneſs ſhone.
A monarch for heroic deeds deſign'd;
For noble acts become a noble mind;
About him ſummon'd, by his ſtrict command,
The peers, the prieſts, and commons of the land,
In princely ſtate and ſolemn order ſtand.
The poets likewiſe are indulg'd a place,
And men of learning the aſſembly grace.
Here ev'ry member dares the truth aſſert,
He ſcorns the falſe and double-dealing part,
(For a true patriot's ſoul, diſdains the *trimmer*'s art.)
Here love and union ev'ry look confeſs'd,
And love and juſtice beat in every breaſt.
Juſtice by nothing bias'd or inclin'd,
Is deaf to pity, to temptation blind:
For here with ſtern and ſteady rule ſhe ſways,
And flagrant crimes with certain vengeance pays;
The monarch, ever jealous of his ſtate,
Inflexibly decrees th' offender's fate:
Tho' juſt, yet ſo indulgently ſevere,
Like heaven, he pities thoſe he cannot ſpare.

On the ancient Cuſtom of the Iriſh Kings. Extracted from a Poem of great Antiquity.

Deiċneaṁaṛ cṛíbṛiuñ an Riógˌ
gan imṛiṡan gan imṡniuṁ,
Col dáṁ an diṛiuṁ ṛíle,
idir Riġ iṡ ṛo dṫne.

Dliġeġ agcuibṛiuñ Rioġ ṛaiṫ,
breiṫiuṁ iṡ ṛile, ⁊ flaiṫ,
an ṛí ag naċ bia an tṛéide ṫall,
ní dliġ féine éineaclañ.

Almċaṛa ag foiṛciodal ṡgéal,
ṡencha liṡuiġioṡ gaċ léañ.
oiṛṛiodaċ ré teḋoib ṫall;
dliġiḋ iódc iṡ eniocláñ.

Liaiġ an ceṫṛumaḋ dṫne,
dṛioṡ ġalġ gaċ óin ṛle
tṛiaṛ fṛiotolma bṛónib bañ.
ṡloiñfiod do ṡluaġuib Eiṛeoñ.

An ṛí ag naċ biáiḋ ṡin ṛle,
ní dliġ aṛéim ṛioġṛúide
attiġ Teṁṛa ní bia aṡel.
an Rí ag naċ bia an deiċniaṁaṛ.

Ten

Ten royal officers, for uſe and ſtate,
Attend the court, and on the monarch wait,
A *nobleman*, whoſe virtuous actions grace
His blood, and add new glories to his race.
A *judge*, to fix the meaning of the laws,
To ſave the poor, and right the injur'd cauſe.
A grave *phyſician*, by his artful care,
To eaſe the ſick, and weakened health repair.
A *poet* to applaud, and boldly blame,
And juſtly to give infamy or fame;
For without him the freſheſt laurels fade,
And vice to dark oblivion is betray'd.
The next attendant was a faithful *prieſt*,
Prophetick fury roll'd within his breaſt;
Full of his God, he tells the diſtant doom
Of kings unborn, and nations yet to come;
Daily he worſhips at the holy ſhrine,
And pacifies his gods with rites divine;
With conſtant care the ſacrifice renews,
And anxiouſly the panting entrails views.
To touch the harp, the ſweet *muſician* bends,
And both his hands upon the ſtrings extends;
The ſweeteſt ſound flows from each warbling ſtring,
Soft as the breezes of the breathing ſpring.
The *antiquary*, by his ſkill reveals
The race of kings, and all their offspring tells;
The ſpreading branches of the royal line,
Trac'd out by him, in laſting records ſhine.
The officers in lower order ſtand,
And when he dines in ſtate, attends the king's command.

Brugh na Boine, near Tamhra, and Roilic na Riogh, near Cruachan, in the Province of Connaught, two royal burying Places, deſcribed by Torne Eigis, an eminent Poet.

1. Atá fúta Rig fion fáil.
Daiti mac fiachach fli Gráid.
a cruachan no ceiliog coin,
ar Gallaib ar Gothiolaib.

2. Atá fút Dungalach dian,
tug na geill tá mur aniag.
ata fút foillgig andat;
Con. Tuathal, ig Tumaltach.

3. Trí mic Eochaid Feidlioch fin.
ataíd fad múr mag mórdim.
ata Eochaid Airem fón.
á na mgbad do Mórmól.

4. Atá Eochaid Feidlioch flait
fút 7 deirbrig degmait.
ig Clothra ní ceim car
ig Meðb agus Murarg.

5. Eire, fodla agus Banba
trí hógmna áille amra
ataid agcruachan na gclan
triar ban do Thuathaib de Danan

This

This Sepulchre preſerves the royal duſt
Of the renowned monarchs of this iſle.
Here Dathi lies (whoſe acts were ſung by fame)
Near Cruachan's penſive walls; cloſe by whoſe ſide,
For great exploits in war, and ſingle combat
Dreaded, Dunghalach ſleeps; who from his foe,
Wreſted by greater might, to his own ſway,
Numbers of captive hoſts in fetters bound,
Witneſſing thraldom. Near the mournful ſhade
Theſe weeping marbles caſt, are alſo laid
The great remains of Conn, who ſway'd with fame
Hibernia's royal ſcepter; nor deny
To hold the kindred duſt, in love once join'd
Of Tuathal and Tumaltach, who their ſire,
While mortal, Eochaidh Feidhlioch own;
He too, great parent of three ſons as brave,
Mingles his duſt with thoſe he once inſpir'd
With happy life: nor does the grave refuſe
To keep the breathleſs duſt by death diſ-join'd,
Of Eochaidh Airiamh, who his fate
Ow'd to Mormaol's ſword, with blood diſtain'd.
Nor could thy beauty, lovely once, ſecure
Thee, Clothro, or from death's ſubduing arm
Guard thy all-conquering eyes, whoſe lance deſtroy'd
With thee, in blood alike and charms ally'd,
Thy ſiſters Meidh and Muraſg; here entomb'd
They reſt in ſilence, near three royal queens,
(Forgetful now in death they ever reign'd)
Eire, Fodla, Banbha, from the ſcepter'd line
Sprung of the Tuatha de Danans, far renown'd

6. Tri mic Ceatmada agit trim.
ig luga a liatoirm
clan dooa mac an Dagoa
7 Miodi mórcalma.

7. Altáid fód lig na lige
cobtac Cól ig Ugaine.
ig baobca nēim go nat
7 Ollam anduallac. Alta.

For dire enchanting arts and magic power.
In this repoſitory ſleep in peace
Cearmoda's royal ſons, three warlike names,
Whoſe life and vigour could their aim inſpire;
Now lifeleſs each, nor more intent on fame.
Here valiant Midher reſts, to death a prey;
While the ſtill monument ſeems proud to hold
The relicts of great Caol and Ugaine,
Mixt with the brother duſt which lies entomb'd
Of Cobhthach and Badhbhcha, who in happier times
Were born, now ſleep near *Oilioll*'s princely urn.

On the Committee appointed in St. Patrick's Time to examine the Body of Records, called the Great Antiquity. Taken from a very ancient Author.

Uġoaṙ an ṫṙęṅċaṙa móiṙ
nᾱṁᾱ ṙóṙ ċóiṙiġ go cóiṙ
nᾱṁṙioṙ a ainm cᾱṁóa cain
le ṙioṙ nᾱṁóa an ᾱṁᾱ ṙin
Páḋṙiġ, beiñęn, Caiṙṁioċ cain
lᾱġġe mac Nēill nęṙtmaiṙ,
ṙeaṙġuṙ ṙilė, gaiṙe glan,
aguṙ Daiṙe Riġ Ulaḋ,
Aguṙ Riġ Muman gan meiṙg
Coṙc mác luġaċ go laím ḋeiṙg
Dubṫaċ. h. luġaiṙ ḋon liñ
ṙᾱi an bęṙla Roṙ mac ṫṙiċiñ
Nᾱi ṙᾱiṫe ng ṙᾱḃ aṙnaṙ,
lēṙ ṙiaġlṅġioḋ an ṙęṅċaṙ
iaṙ na ṫúṙ ḋóiḃ ṫṙe ġᾱiṙġil,
aṙ gaċ ᾱiṙ ó Aimiṙġin.

Iaṙ nglanaḋ umoṙṙo an ṫṙiñċuṙa ṁóiṙ ṙin, iṙeaḋ ḋo hóṙḋṅġioḋ le huaiṙliḃ Eiṙioñ, uṙláṁaṙ an ṫṙiñċuṙa ḋo ċoṙ aṙ coiṁeáḋ Ṗṙēalaiḋioḋ na hēiṙioñ, 7 tuġaḋġ na Ṗṙęlaiḋi. c.na ṙa ḋęṙa aṙgṙíoḃaḋ na bṙṙioṁlġlṅṙiḃ ṙein, 7 ata cṅḋ ḋona ṙeiṁlęḃṙiṅḃ ġ maṙṫṅñ aniu, no na mic lēaḃaiṙ ḋo ṙgṙíoḃaḋ aṙḋa.

The

The learned authors of thoſe choice records,
Which for their truth are call'd the Great Antiquity,
Were *nine*, ſelected by the convocation,
For wiſdom and integrity renown'd:
Three Kings, *three Prelates*, and *three Antiquaries*:
The Prelates were the moſt devout St. Patrick,
The pious Benin, and the wiſe Cairneach;
The kings were Laogaire, the Iriſh monarch,
A prince in heraldry exactly ſkill'd:
Join'd with him was the judicious Daire,
The warlike king of Ulſter: the third
A prince for letters and for martial arts
Renown'd, his name was Corc, the potent king
Of Munſter: three Antiquaries next ſurvey'd
Theſe old records, and purg'd them by their ſkill;
The faithful Dubhthach, the knowing Feargus,
And Roſa, learn'd in various tongues.
Theſe nine perus'd the annals of their anceſtors,
Eras'd the errors, the effects of fraud,
And ignorance; and by the teſt of truth
Examined, they eſtabliſhed the records,
And every pedigree of noble blood;
And thus corrected they deſcend to us,
Unworthy iſſue of our brave progenitors.

The annals and records being thus peruſed by the care and learning of this ſelect committee; the king, by the conſent of the nobility, ordained that they ſhould be committed to the truſt of the reverend prelates of the kingdom, who had them tranſcribed in legible characters, and depoſited in the libraries of the principal churches for the benefit of poſterity. There are many of theſe venerable manuſcripts preſerved to the preſent day, and many copies of them are in the hands of the curious.

Teaguſs

Teagurg flata. C. R. (*u*).

1.

Mór ata an teagorc flata. aige atá teacht deagnata
cor nige meagar mad áil. leagad tine no tógbail

2.

Alt do rein an neit do nid. moide ag inteaguirc aindi
tig leag no aimleag an fuin. béag ni haimbreag anabrim.

3.

Tig don Ri, rad go briadrin. mad é do ni neimniagil
cor caic go lein tar a leag. ni he fein amain milleag.

4.

Teinne, drōinge, dit ána. plágа, cogta, congála
diombuaid gcata, gairbgrión, goid. tre ainbrion bflata fágoid

5.

Ag leanmain nig don flēr cain. atá anis niogda an ēadáil
sgeit gac lántorad re lin. sgac llit drántolaig feidlim.

6.

Iot a ttalmain, torcur cúan. ēgg agnotaib, grón nimruar.
aige ata 7 tainte fiod. ler bflaithe trat go dtrillsi.

Leſſons

(*u*) This poem is ſaid to be written by *Tad'g Mac Daire*. It is addreſſed to *Donough*, the ſecond ſon of Brien Boirm'. Donough ſucceeded Maolſeac'luin in the government of Leat' Mod'a (the ſouthern half of Ireland) A. D. 1048. He reigned 50 years, and was depoſed from his government by the eſtates of the kingdom, becauſe it was diſcovered that he was concerned in the murder of *Teige*, his elder brother. After his expulſion from the throne, in the 88th year of his age, he ſpent the remaining part of his days in piety and exerciſes of devotion. For this purpoſe he undertook a religious pilgrimage to Rome, where he died, and was buried in St. Stephen's abbey. When he went to Rome he carried with him the crown of Ireland which had been worn by Brien Boirim', his father.

Leſſons for a Prince. Part I.

1.

The inſtruction of the royal heir is a bleſſing to the ſtate; the wiſdom of the prince is the happineſs of the people; his upright government is honour to his kingdom.

2.

It concerneth every ſubject that the king ſhould early imbibe the councils of knowledge; this is a maxim univerſally allowed.

3.

The miſconduct of a king falleth not on himſelf alone, but it heavily oppreſſeth his people.

4.

The enemy prevaileth againſt the unjuſt prince; plague, poverty, famine, war, and inſurrection attend his reign; and the very elements prove unſeaſonable.

5.

How glorious is the upright king! He begins and ends his reign in happineſs. The loaded trees bend down with fruit, and the fertile plains of Ireland vie with each others harveſt.

6.

The meadows ſmile upon the fat oxen. The ſeas contend with the rivers in ſupplying the hoſpitable board of the upright king.

7.

Lionraiḋ fóṙ maḋ feṙḋe leiṙ. ṙṙeaṫa luṫmuṙa loingeṙ
tṙaiċt inbeiṙṫe maṙa min. naġa aṙ inbeiṙṫe ḋaiṙḋṙi.

8.

Leaṙ tuaiṫe o ṫáṙla ⁊ alaim. tṙgaṙc flaṫa ni fuṙáil
o ṙē anḋigne an Ri ḋo ṙeaċt. ḋo ni inne ḋon oiṙeaċt.

9.

Ge maḋ oiṙċioṙ ḋo gaċ ōn. teagoṙc ṙíġ um ṙeaċt nṡmċlōn
aṙ mó aṙ fiaċ ē aṙ aṗiliḋ. le aṫṙiáṫ aṙ ē eṙḋṙṅöiṙ.

10.

Teagoṙc flaṫa aṙ feiḋm fileaḋ. fóġṙa aiṙ ma aiḋliġeaḋ
ḋa ṙaṅtoiġe ceim tᵹ ċeaṙt. gan mein nantoile ḋēiṙteaċt.

11.

Gaċ ṙíġ ṙiáṁ aṙē na ṙean. ḋo bíoḋ laiṙ leanḋan fileaḋ
óṙ cioṅ fiṙfḷiṫime an iṙl ġloiṁ. ṙḋiṙṙ ḋiṙliġṫe ḋa öūṫaiġ.

12.

Tṙġ a ċumaṫa oṙ ḋo ċeaṅ. follaṁnaiġ öó faḋ öiṫċeall
bioḋ aḋ ċṙoiḋe ci be beáṙ. an tē o bṙoile abṙlaiṫeaṙ.

13.

Na tṙeiġ ċoiḋċe ceaċtaṙ öiob. ṙeaṙc iṙ uaiman an aiṙḋṙíoġ
tūṙ gaċ fíṙeagna aṙē ṙm. ṙíṙ eagla ḋē ⁊ na ḋṙōmb.

14.

Na bi ṙeiḋ fa ċuiṙiḃ ċaiġ. oṙ öiḃ ḋliġṫeaṙ iaḋ ḋeaḋṙaiṅ
aġnṡṙ ṙēiḋ naċ ṙēḋ taḃaċ. 'ṙṙaḋ ċṡṙ feiṅ go fṙiocṅaiṁaċ.

His

7.

His ports ſhall be crowded with the ſhips of the merchant. The ſailor ſhall not dread the ſtorm; and the vaſt ocean ſhall joy to bear his fleet along. Happy the heir to ſuch a king!

8.

The happineſs of a nation dependeth on the prince. In his hands are the ſovereignty and the law. It is then the duty of all to guide his heart unto wiſdom, leſt through lack of knowledge he ſhould miſ-rule.

9.

Although it behoveth every man to inſtruct his prince, it is the particular office of the poet, for to him the prince gives the greateſt attention.

10.

How arduous then the poet's taſk! for it behoveth him to mark each back-ſliding, and not to overlook even a tendency to evil.

11.

In days of old, each king choſe a poet for his companion; who ſat in council with an upright judge, to adminiſter juſtice to the people.

12.

Remember, O my prince! whoſe vicegerent here on earth thou art. Over thee is a king of kings, for whom thou wieldeſt the ſceptre.

13.

Fear him and love him; he is lord of all; he is the foundation of wiſdom; from him alone cometh knowledge.

14.

As it is thy duty to watch over, ſo be it thy will to attend the public cauſe. The cauſe of the public is thine own.

15.

Ar gráð, ar óman, ⁊ fuat. na bein bi ad brieiteam neamluat.
briat nac coin a Dhonóca ord! ⁊ comtrib oin no airgrid.

16.

Ge mad liónmur luf do duin. go mad uatad tóf fíor fír
ge mor do luf gac gealmrin gloin. nac luct deagrirn do déanam.

17.

Go frithóca le fear brogla. go tair le hóir nealoina
biod do nuaðneac tiog tromða. go graimneac drior tagollma.

18.

Na tairg fóf ma tói ⁊ ma toil. dol gan fíor gcata agcogad
na mait coir agcoma fíd. mad ail gan dol andembrig.

19.

Comall brlitre briatar mall. turnam diómgac dión anbfann
fmacht ⁊ caibdeanaip cor fíd. ir blad daingeanaib airdrig.

20.

Ni molab ga tti ar mo tol. glga an cneir, no an cneaf leabor
niamchroinn ir neamcumga dfiod. drialcoill gealcumra gródiol.

21.

Leigfead dióm gan teact tairgi. go ccoimlióna accanaimgi
nuad briáige fa niám mar lil. ri an uarmaille ⁊ a himlib.

O Donough!

15.

O Donough! O my prince! above all do not pronounce ſentence from love, from hatred, or from fear. Let your judgment be deliberate, unbiaſſed by preſents of gold or of ſilver.

16.

Though numerous thy houſehold, impart not thy ſecrets to many; not every one who ſlumbereth in the palace of a prince, is fit to be intruſted with the ſecrets of ſtate.

17.

Puniſh the robber with ſeverity; encourage men of ſcience with liberality; and in all your converſations with men, let your countenance be ſteady, calm, and ſerene.

18.

Be this my inſtruction particularly attended to: without juſt cauſe wage not a war; yet leſt thou be eſteemed at nought, put not up with inſults for the ſake of peace.

19.

Be ſlow in promiſes, but thoſe thou haſt made, perform. Humble the proud, protect the weak, puniſh the wicked, and promote harmony among thy ſubjects. This is the duty of a King.

20.

Unleſs thou walkeſt in the right way, little will it add to thy praiſe, that thou art ſweeter than the bloſſoming lime, and ſtronger than the oak, the king of the woods.

21.

Until thou makeſt my precepts thy guide, vain will it prove to thee, that thy neck is whiter than the lily of the valley.

22.

No an tuċt blaiṫ briġioṙ daimriñ. na an troṁ ṙeada ṙoċġlim.
no an glūn daṫġlan conċoiṙ coṙṙ. no an ċoṙṙṫroiġ aṫlaim ēadtṙom.

23.

Molṙa miṙe ṙñi mē aimaiñ. ṙiḃ aġṙuaiḋ ċoṙcṙa ġnīṙ naiṙ
da ndeaṙna andubṙamaṙ ṙiḃ. ḋroñṙandaiḃ leaḃṙa alṁoiḋiḃ

24.

Biaiḋ doṙḋ beaċ aṙ baṙṙaiḃ ṙeaḋ. biaiḋ lūṫ bṙeac ⁊ ṙuḋ imbeaṙ
daḋ ċommolaḋ aġ coṙ leam. iṙ tṙom ṙoġaṙ ḋam ndileañ.

25.

Biaḋ an ṙiġ da ṙáḋa ṙiḃ. biaiḋ an ṙile ṙan ṙlīṁoiġ
naċ bṙṙġe ṙiġ droṁneaċ ḋóṙ. ṁneaċ accli in bun ccoiṁg.

Or

22.

Or that thy boſom is proof againſt the ſword, and thy ſide againſt the ſpear. It ſhall paſs unſung by me, that thy ſinewy knee never knew to bend to the foe, and that thy body is active in the field.

23.

But if theſe my inſtructions be purſued, O prince! thy praiſes will not be confined to me alone; thy florid countenance, and thy gallant deeds will be the theme of every bard.

24.

The very bees of the woods, the fiſh in the ſilver ſtreams, and the deep-cheſted oxen of the plains ſhall join in one conſent of praiſe.

25.

The monarch of Ireland ſhall reverence thy name; the poets ſhall record thy atchievements; honour and riches ſhall flow in upon thee, and thy ſucceſſors ſhall look up to thee as their great example.

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The

The ancient writers of Ireland ſtudied every method which could poſſibly contract their labour, and take up the leaſt ſpace: all the old poems and annals are written in two columns on each page. When the ſtanza or ſentence finiſhed in the middle, or part of a line, the next ſtanza, or the capital letter of the next ſentence began the next line; and when this line was compleated, the writer filled the vacant ſpace of the line above, diſtinguiſhing the former period by theſe marks, or ſome ſuch like ⸗ ↄC which marks are called in Iriſh, *cionn fa eite*, and *cor fa c'aſan*, the former literally ſignifies *the head of the ridge*, and the latter, *the reaper's path*, both agreeing in ſignification and uſe with the *bouſtrophedon* of the Phœnicians and Greeks. Example. The following quartan from the poem entitled Colum Kill's Farewell to the Monaſtery of Aron.

ꝺlġail ↄC ꝺubaċ. ıꝛı lán
C. uaımꝛı. ꝺ. ıꝛe ın ceıleabꝛaꝺ
ꝺaınglıb ꝼınꝺa, &c. &c.

muſt be read thus, beginning with the capital letter,

Ceileab'rad' uaimſi daruind
iſe in ceileb'rad' dub'ac'
iſi làn dainglib' finda, &c. &c.

FINIS.

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BSB Bayerische StaatsBibliothek
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Vallancey, Charles

A grammar of the Iberno-Celtic or Irish language

Dublin 1773
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